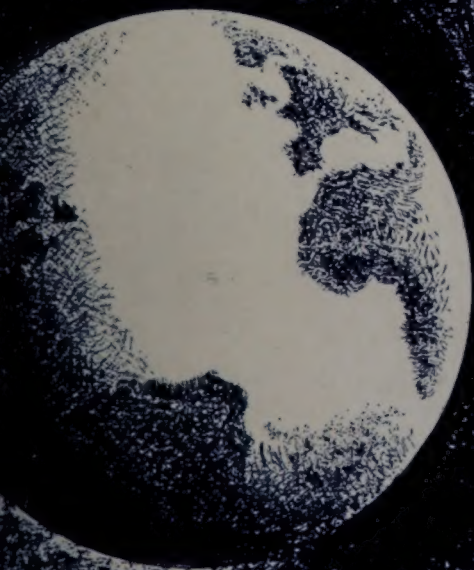


# Witness to the Light



The Challenge of the Space Age



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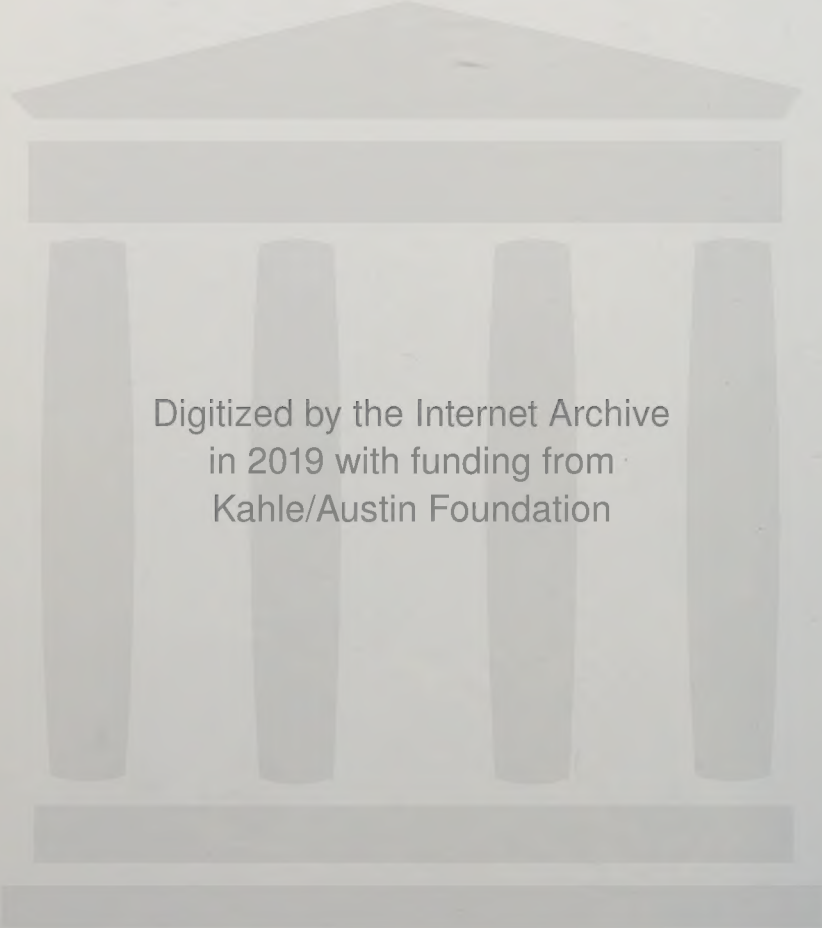
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# WITNESS TO THE LIGHT

35<sup>TH</sup> ANNUAL REPORT, 1960

BOARD OF EVANGELISM

AND

SOCIAL SERVICE

THE UNITED CHURCH OF CANADA



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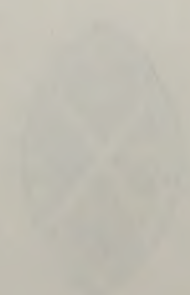
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# Contents

	PAGE
<b>ADDRESSES TO THE BOARD</b>	
1. Moderator's Address, The Right Rev. Angus J. MacQueen .....	3
2. High Hope, Rev. George W. Birtch .....	7
3. What Would You Give To Know, Dr. F. Cyril James .....	11
4. A Radical Reformation, Dr. Jitsuo Morikawa .....	17
5. Ethical Codes in the Field of Communication, Dr. Herbert L. Pottle....	20
6. Canada and International Affairs, Honourable Howard Green .....	26
7. The Family in Modern Society, Dr. R. S. Hosking .....	32
8. A Functional Approach to Our Ministry to Families, Dr. William H. Genné .....	39
<b>REPORTS OF SECRETARIES</b> .....	41
<b>MINUTES OF THE THIRTY-FIFTH ANNUAL MEETING</b> .....	73
<b>REPORTS OF SESSIONAL COMMITTEES</b>	
Administration, including Financial Statement .....	87
Evangelism .....	94
Moral Issues .....	96
Human Relations and Economic Affairs .....	100
<b>REPORTS AND STATEMENTS TO THE BOARD</b>	
1. The Committee on Alternatives to Capital Punishment .....	103
2. Report of the Committee on the Church's Ministry of Healing .....	106
3. The Commission on Temperance Policy and Program (from a statement made to the annual meeting of the Board of the Chairman of the above Commission) .....	109
4. The Church and Modern Industrial Relations: Statement by Mr. Murray Cotterill and Mr. Stanley E. Dinsdale .....	110
<b>EVANGELISM</b>	
1. A Theological Reflection on the Work of Evangelism .....	115
2. Statement of Faith .....	116
3. Faith in An "Age of Anxiety", Right Rev. Angus J. MacQueen .....	116
4. The Theology of Evangelism, Allen O. Miller .....	118
5. Election and Evangelism, Rev. R. C. Chalmers .....	119
6. Religious Leadership is a Quiet Thing, Dorothy Thompson .....	121
7. The Outlook in the Universities, Very Rev. James S. Thomson .....	121
8. Lay Evangelistic Visiting, Rev. George E. Sweazey .....	124
9. Organized Beliefs and Evolution, Sir Julian Huxley .....	125
10. Evangelism or Promotion, <i>The Christian Century</i> .....	126
11. One Mistake .....	127
12. Man and the Moon, Rev. Alan Walker .....	128
13. Religion in America, Dr. Martin E. Marty .....	129
14. Personal Testimony, Very Rev. George C. Pidgeon .....	129
15. Broadcasting—A Greater Challenge Than Ever, Alphonse Ouimet .....	130
<b>MORAL ISSUES</b>	
1. Two World Thinkers Consider the Sixties .....	132
2. Commercialism in Churches, <i>The Christian Century</i> .....	133
3. Street Corner Culture, E. L. ....	134
4. To Wound the Soul of Justice, John W. Turnbull .....	135
5. Canadian Drug Cost Highest in World .....	136



	PAGE
6. Too Few Controls—Too Many Information Outlets, Jack Williams .....	137
7. Censorship, W. G. Berry .....	138
8. The Meaning of Responsible Parenthood, World Council of Churches..	140
9. Immigration and the Church's Welcome to Newcomers, The Anglican Church of Canada .....	142
10. Looks Belie Ages .....	143
11. Voluntary Parenthood, 7th General Council, 1936 .....	143
12. The Effect of Alcohol on Man and Its Significance in Alcoholism, O. Minovitz, M.D. ....	145
13. More is Too Much, Dr. Charlotte Whitton .....	145
14. Unhealthy Facts About Beer .....	146
15. Traffic Accidents in Ontario, 1957, <i>The Globe and Mail</i> , Toronto .....	147
16. New Trends in Temperance, Rev. John Linton .....	148
17. "Men of Distinction" Speak on Drinking .....	149
18. Supreme Court Judgment Re B.C. Amendment Permitting Sunday Sport .....	150
19. The Present Sunday Situation, Rev. A. S. McGrath .....	151
20. Memo to Critics .....	152
21. Plebiscites on Commercialized Sunday Sports Elsewhere Than in Ontario .....	153
22. Some Aspects of Juvenile Delinquency, Rev. J. Allison Fraser .....	154
23. Canada's Big Boom in Teen-Agers .....	155
24. 1959 Statistics for Pari-Mutuel Betting on Races for Running Horses ....	156
25. Pari-Mutuel Betting in Canada, Department of Agriculture, Ottawa ....	156

## HUMAN RELATIONS AND ECONOMIC AFFAIRS

1. Excerpts from Recommendations of the Royal Commission on Price Spreads of Food Products .....	157
2. Non-Communist Manifesto, <i>The Economist</i> , London, England .....	158
3. Rostow Doctrine's Critique of Communism, <i>The Economist</i> , London, England .....	159
4. The Christian Faith and Technological Society, Rev. E. R. Wickham....	161
5. The Population Problem, Rev. Richard M. Fagley .....	162
6. Canada Getting Younger .....	163
7. Signposts for the Sixties, N. R. Crump .....	164
8. Monetary Expansion in Canada, 1939-59 .....	165
9. The Changing Place of Industry in Canadian Life, V. W. Scully .....	165
10. Over 80 Per Cent in Canadian Labour Congress .....	166
11. Argus Corporation, Finance .....	167
12. Canadian Press Reviews Labour Situation in 1960 .....	167
13. Who Owns Canada?, Dominion Bureau of Statistics .....	168
14. The Fight Against Inflation in Canada and the U.S.A., The Annals of The American Academy of Political and Social Science .....	169
15. Price Spreads Commission Report .....	169
16. New Look on the Prairies, <i>The Globe and Mail</i> , Toronto .....	170
17. Government Estimates for 1960 .....	171
18. Prices for Farm Products 1955-1959 .....	172
19. Who Are the Richest?, <i>Toronto Daily Star</i> .....	173
20. Comparative Cost of Certain Canadian Public Services—1958 .....	173
21. Use of Household Facilities in Canada, Dominion Bureau of Statistics..	173
22. The Ageing Worker in the Canadian Economy, Department of Labour .....	175

	PAGE
23. Where Our Money Goes .....	175
24. Equal Pay for Equal Work, Department of Labour .....	176
25. Family Allowances and Old Age Security in Canada, Department of National Health and Welfare .....	177
26. CFA Recommendations to the Federal-Provincial Agricultural Conference .....	178
27. International Food and Farm Policy .....	179

## THE CHURCH AND INTERNATIONAL AFFAIRS

1. World Council of Churches, The Central Committee Resolutions on Nuclear Weapons Testing .....	180
2. World Council of Churches .....	181
3. Canada's Perspective on World Problems, Hon. Howard Green .....	182
4. United Nations, Prime Minister John Diefenbaker .....	184
5. World Refugee Year, External Affairs .....	184
6. On Peaceful Coexistence, Nikita S. Khrushchev .....	186
7. The Legacy of John Foster Dulles, Rev. Henry P. Van Dusen .....	188
8. Sputniks .....	189
9. Lunik II, <i>Asian Recorder</i> , Delhi, India .....	189
10. The Path of Lunik III .....	190
11. Facts on Fallout, <i>The Western Producer</i> .....	190
12. Atomic Death or World Law, Linus Pauling .....	192
13. Our World in Miniature, Henry Smith Leiper .....	194
14. The Colombo Plan .....	195
15. Cyclic Process in History, Prof. C. Northcote Parkinson .....	195
16. Disarmament is Difficult, Willson Woodside .....	196

## REPORTS OF COMMISSIONS AND COMMITTEES

1. The Committee on Christian Faith .....	197
2. Committee on the Church and International Affairs .....	198
3. The Committee on The Church and Industry .....	199
4. Joint Committee on The Rural Church .....	199

## OTHER ACTIVITIES

1. The Church, Radio and Television .....	200
2. Literature .....	202
3. Gaols, Reformatories and Penitentiaries .....	203
4. Christ in Christmas Campaign—1959 .....	204

## HOMES AND INSTITUTIONS

1. Summary of Homes and Institutions and Local Boards .....	205
2. Statistics and Superintendents' Reports .....	211

## MINUTES OF THE EXECUTIVE OF THE BOARD OF

EVANGELISM AND SOCIAL SERVICE .....	223
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CATALOGUE OF LITERATURE .....	245
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# THE BOARD OF EVANGELISM AND SOCIAL SERVICE OF THE UNITED CHURCH OF CANADA

## *Addresses*

### MODERATOR'S ADDRESS

RIGHT REV. ANGUS JAMES MACQUEEN, LONDON, ONTARIO

*(This address was received during the Moderator's Overseas Itinerary)*



Some time ago Dr. Lynn Harold Hough made this encouraging observation: "Christianity is always at its best when the world is at its worst. It is at its best intellectually when the world is most confused in its thinking. It is at its best morally when men have lost the sense of good standards. It is at its best socially when men are leaping at each other's throats. It is at its best spiritually when men have lost the sense of the presence of God. The crisis finds the Christian religion with the word of mastery. And if that word is heard and heeded the crisis will be a crisis no longer."

I am not suggesting that our world today is at its worst. It does not require much of an imagination to picture an age worse than this one. But it is a critical time, which calls for the very best that the Christian Church can produce.

Of course, there is the temptation for people of every age to think that their's is the worst in all the annals of history. We are told that the oldest extant bit of writing in the world, on a cuneiform fragment in the museum at Constantinople, contains the words, "Alas, times are not what they used to be." I came across this complaint the other day, of an author who lived, not in our twentieth century but in the year 2800 B.C.: "Our earth is degenerate in these days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents."

Gregory, in the sixth century A.D., predicted the end of the world in these words: "The world grows old and hoary, and through a sea of troubles hastens to approaching death." And Sir Walter Raleigh was equally gloomy in his "History of The World," which he wrote in the bleakness of the Tower of London during his thirteen years imprisonment: "The long day of mankind draweth fast towards an evening, and the world's tragedy and time are near at an end." And Samuel Rutherford, in his "Letters", sounded the same dirge: "Build your nest upon no tree here, for ye see God hath sold the forest to death."

*Such pessimistic predictions have been common in every period of crisis, and I have no intention of adding to them by calling our world the "worst of all possible worlds". But there are two features of our age which make it unique: it is an age of total revolution, and of terrible urgency. The modern revolution is economic, political, social, moral, and spiritual; and reaches into every nation and continent. We feel it*

*in Kenya as well as in Kiev, in Beirut as well as in Budapest, in Cuba as well as in Canton. And for the first time in history man has the power of world destruction in his hands. Today we live under the sense of absolutely no defense, and under the weight of "So Little Time".*

In such an age, can we be sure that Dr. Hough's statement is correct? Is Christianity always at its best when the world is at its worst? Might not the gates of hell prevail against the Christian Church? What about the Church in our revolutionary time?

A few years ago, in a famous editorial, the editors of *Fortune Magazine* said that when they turned to the Church for a word of guidance, all they heard was the echo of their own voices. Shortly after that, Pearl Buck accused the Church of moral cowardice and impotence, in the face of the modern challenge. Two years ago, in an address to this Board, Professor C. Wright Mills, of Columbia University, called the Church "a respectable distraction". And last year, before the same body, Hugh Keenleyside said that the constructive and courageous leadership for peace today is being provided by scientists, and secular philosophers and writers, and not by the Church of Jesus Christ.

I am forced to agree that much of this criticism is deserved; that on the whole the Church is not doing a very creditable job; and that in many areas of her life she is unfit for the tasks of the hour. She is too comfortable, and too well adjusted to the status quo, and too ready to equate it with the Kingdom of God on earth. She is too preoccupied with her own denominational projects and ambitions, and even with her own congregational budgets and buildings. She is too divided in her own structure to launch much of an assault against evil, or to preach unity and reconciliation to the world. And she is too pietistic and irrelevant in the face of the real stuff of life and great issues of our day,—the feeble guardian of personal decency and the fount of tranquility and optimism.

And yet I am not discouraged. Everywhere I go, both in Canada and overseas, I see signs which convince me that the Christian Church is getting better on all four fronts to which Dr. Hough alludes.

### 1. Intellectually—"When the world is most confused in its thinking"

This is what happened in previous ages of confusion, when Christian leaders like Paul, Augustine, Aquinas, Luther, and Calvin gave brilliant intellectual leadership to mankind. And it is happening in our age with men like Barth, Niebuhr, Tillich, Thielicke, Brunner and Maritain.

*It is in days of darkness and bewilderment that the Church is led to deeper levels of thought, and compelled to rethink both the nature of her Gospel and the human predicament. There follows a rediscovery of Christian theology, a time when "Theology is again a masculine discipline". This leads to a realistic understanding of man as a sinner, whose only hope is the grace of God. It cuts through the heresies of scientism, and Marxism, and evolutionary utopianism. It teaches us that the root of the trouble is not our animal nature, or ignorance, or bad economics, or a few Big Bad Men or diabolical movements. But that there is something inside man himself, every man, which "queers the works". Call it "original sin", or idolatry, or the Freudian "Id.", but there it is, an ugly and undeniable fact.*

To protest that this diagnosis insults human nature is to succumb to the superficial anthropology of Pelagius, Rousseau, Emerson, the rationalists, and secular humanists. It is to deny the facts and realities of history, and the wisdom of the Bible. Shakespeare, Dostoevsky, and Flaubert knew better. And modern writers like Albert Camus, Robert Penn Warren, and T. S. Eliot know better too. The historian, Herbert Butterfield, speaks for them when he says, "What history does is . . . to uncover man's



universal sin—all men are sinners . . . This seems to be the final effect of the reading of history upon me”.

This realistic Christian understanding of man helps us to an honest estimate of ourselves and of our fellowmen. And it helps us to evaluate the social crisis. Now we know why our dreams of a Brave New World have not been fulfilled, and why human history has been thrown into reverse gear, and why our cleverest technics have become instruments of terror, and why scientific man has not created a world of justice and peace. Into the midst of our modern confusion, this theology brings intellectual depth and insight, and points us to our only hope—the God who revealed Himself in Jesus Christ, and Who alone can release us from our sin and turn our feet into the paths of righteousness.

## 2. Morally—“When men have lost the sense of good standards”

This has been the story of great religion in every age of moral decadence—as in the days of Amos and Hosea, St. Francis and Savonarola, John Wesley and William Booth. It could well be the story of tomorrow in our Western world.

A few years ago Paul Gallico wrote these words: “Society which abandons all ethical principles, which fails to distinguish between black and white, right and wrong, honour and cheating, loyalty and disloyalty, decency and indecency, is headed for catastrophe. Unless there is an ethical and spiritual renaissance of the good, the great and the dignified that live in Man, we will all be back in the primal slime from which we came. The atom blast won’t get here a minute too soon.”

*Gallico put his finger on the crux of our moral trouble—its failure to distinguish between right and wrong, the loss of the “sense of good standards”. Modern man has applied the theory of relativity to the moral realm, and come up with the belief that there are no fixed or absolute standards. “What is right?” “It all depends. . .” Business ethics are determined by profits; trade union ethics by opportunism; political ethics by national expediency; individual ethics by personal advantage and self-interest. Like the Marxists, we surrender morals for what serves our ends.*

There are hopeful indications that the Church will initiate a new Puritanism (devoid of many of the unlovely features of the old Puritanism) which will challenge her members to moral courage and integrity, and which will strengthen the foundations of family, commercial and social life. At the moment the moral graph is still running down, but it takes time for the creative forces and influences at work to change the trend—as it did in the wake of the Wesleyan Revival.

I am happy to refer to the work of this Board of Evangelism and Social Service, and especially of its capable Secretary, Dr. James R. Mutchmor, for your outstanding ethical leadership. History will reward your perception and courage. You are in the vanguard of a moral revival.

## 3. Socially—“When men are leaping at each other’s throats”

Most of the great social values of our Western culture have come, either directly or indirectly, from the influence of the Christian Church. And often they have come from periods of revolution, war and industrial strife. During such periods the Church, and more particularly Christian prophets, have shaken off their cloaks of comfort and complacency, and leaped into the arena to champion such causes as better working conditions, collective bargaining, universal hospitalization, public education, democratic freedoms, and the United Nations.

Our failures in this area have been serious. It is true that religion has often acted as an opiate or soporific. And the history of the Church is blackened with examples of cowardice, conservatism, worldliness, and



pietistic aloofness. Popular religion is very likely to be morally flabby, socially irrelevant, and politically subservient. This is one reason why many people, sensitive to the struggles and deprivations of the underdog, have abandoned the Church as a supine supporter of the status quo.

*But we must be objective in our judgment of the Church's role in social affairs. The Church has made her contribution in three different ways: (1) In teaching the concepts of Jesus about Divine Lordship and Human Worth, and the principles derived from them—justice, freedom, brotherhood and service; (2) In raising up prophets and reformers such as Kingsley and Maurice, Wilberforce and Shaftesbury, Temple and Kagawa; (3) In issuing strong pronouncements from time to time, and shaping public opinion in support of humanitarian programmes and policies.*

Lately, I have noticed a fresh interest in social problems and public righteousness on the part of Churchmen. The heyday of religious individualism—as seen in the peace-of-mind and success and salvationist cults—has passed, and more Christians want a gospel relevant to the whole context of man's life. Not that they want to ally the Church with any political party, or equate the Kingdom of God with any pet economic system, but that they believe that every area of human endeavour should come under the rule of God, and conform to His will for His children.

Perhaps there is no better illustration of what I am saying than Billy Graham's recent statement in *The Christian Century*, on how his mind has changed during the past ten years. "My belief in the social implications of the gospel has deepened and broadened. . . . It is my conviction that even though evangelism is necessarily confined within narrow limits, the evangelist must not hedge on social issues."

Other, and more important, evidences of this trend are the World Council and National Council of Churches, significant Committees on International Affairs, Social Action, Refugees, and Rapid Social Change. This Board of Evangelism and Social Service, and the Committee on International Affairs, have given early and outstanding leadership in this direction—and, again, most of the credit goes to Dr. Mutchmor.

#### 4. Spiritually—"When men have lost the sense of the presence of God"

It is encouraging for us to remember that both Judaism and Christianity reached their greatest spiritual heights in days of extremity and darkness. The blacker the night of exile or captivity or persecution on current irreligion, the clearer they saw the stars of God's righteousness, love, and victory. Prophetic religion, the New Testament, the creeds of historic Christianity, were all the products of difficult days. And the great moments of renewal in the Christian Church have invariably been moments of trouble and apprehension.

Perhaps the best word to describe our contemporary age is "Godless". Not that modern men do not have a god, they have many, but that they do not give the Lord God Almighty His right place, and the loyalty properly due only to Him. They have made the state, race, money, power, science, and the physical body their gods, and worship and serve them. This is the heresy of Marxism, nationalism, racism, materialism, scientism, and the other arrogant forms of secular humanism. As General Douglas MacArthur said in 1945, our crisis is basically theological, it is a crisis of faith.

*And so I am encouraged by the recent signs of a renewal in theology. We are getting a more profound understanding of our Christian religion, and there is a revival of emphasis upon worship (in its larger sense) and evangelism. This, I believe, is what William Temple meant when he said that we can only be saved by worship—by a sense of God and His will, and our dependence upon Him.*

*Worship is always the primary concern of the Christian Church, and must come before education, fellowship, and all other services and humanitarian interests. The sense of God is the only thing which can combat modern Godlessness. It alone is the source of great religion, the dynamic of compassion and justice, the motivation for missions, and the foundation and inspiration for ethical conduct. The word of mastery which the Church possesses is the Word of God. "If that word is heard and heeded the crisis will be a crisis no longer."*

There is an inscription in the chapel at Stanton Harold, near the heart of England, which reads like this:

"In the year 1653  
When all things sacred were  
Throughout the nation  
Either demolished or profaned  
Sir Robert Shirley Baronet  
Founded this Church:  
Whose singular praise it is  
To have done the best things  
In the worst times  
And hoped them in  
The most calamitous."

This is the vocation and the challenge of the Christian Church in our time. And this Board must be in the forefront, for, as its title clearly indicates, it is the Board of *Evangelism* and Social Service.

## HIGH HOPE

REV. GEORGE W. BIRTCH

*Chairman of the Board, Hamilton, Ontario.*

Recently on television Mrs. Eleanor Roosevelt appeared on the Frank Sinatra show. So unusual was this combination of personalities that one turned aside to see this strange sight. To make it even more incongruous, their conversation centred around the words of that particularly non-sensical song that Frank Sinatra has been heard to sing from time to time during the past year—High Hopes. Indeed Mrs. Roosevelt went so far as to recite the verse of the ballad that has to do with an ant moving a rubber tree plant. In an accent dripping with the best culture of New England she solemnly affirmed that "Everyone knows an ant can't move a rubber tree plant." But, she went on, he has "high hopes", and then finally "Oops! there goes another rubber tree plant."



It was silly. Yet it wasn't silly. For it gave Mrs. Roosevelt the opportunity to say what, I take it, she came on the programme to say, that the greatest word in the human vocabulary today is "hope". The world's multitudes have seen a new hope. The peoples of the nations are clinging to hope. The upheavals that are rocking Asia and exploding in Africa have a variety of immediate causes, but the underlying driving force is summed up in this simple word—hope. They have High Hopes.



## The Hope of the Kingdom of God

*During the past year the committee on Christian Faith released the book "Life and Death" for study in the church. The subtitle of the book is "A Study of the Christian Hope". There are chapters in the book that deal specifically with "The Christian Hope", "The Kingdom of God", "The Part men have in its coming", "Why is the Kingdom delayed?", "How can the Church serve the Kingdom of God?" There are statements made under those headings that are solidly based on sound scriptural interpretation, and that are challenging in their import. Yet public discussion of those issues raised has centred largely around purgatory, the fellowship of the living with the departed, the implied universalism of its thinking on salvation, the cooling off of hell. Public interest has centred on the speculative, and chiefly on the fringe considerations. The element in the book that must surely be most exciting to the person seeking for and clinging to a great hope for humanity has not been found good copy for press headlines, or a fit subject for public debate.*

A simple observation, perhaps, yet to me a significant one. When one moves out into the arena of world politics and catches something of the throb of the mighty tides that are sweeping the lives of men today, and then moves back into the atmosphere and concern of the local church, he often has the uncomfortable feeling "We are not on the swelling tide. We are safely up a creek, protected from the angry surge, able to give our undivided attention to the little whirlpools we ourselves have created by our splashings about." Do you ever have that feeling?

## The Hopes of Youth

Not long ago I took part in a University Christian Mission. A poll had been taken among the students to see what subjects they would like to consider in smaller groups. Love, courtship and marriage headed the list. Social habits attracted a large group, and the discussion was lively. On the subject of Mission there was less interest, and those who did speak on the whole were of the opinion that Christians should not try to thrust their ideas down other people's throats, that one man's opinion was as good as another, and we should live and let live. There was no indication at any point of an awareness that Christians are involved in a great Crusade on behalf of Christ and His Kingdom.

## The Hopes of Communism

Another recent event was the visit of Mr. Khrushchev to the United States. You will remember that at the press dinner following which Mr. Khrushchev appeared on television to answer questions put to him by pressmen, one of the questions was "What did you mean when you said that Russia would bury America?" Mr. Khrushchev answered good naturedly that this obviously was absurd if taken literally. There just was not enough earth around to bury America, and certainly Russia was in no position to undertake such a mammoth interment. But then he went on to say what he did mean, and it soon became evident that it was a poor question to have been asked, for it gave him his opportunity to expound the whole viewpoint of communism. He explained the inevitable movement of history as interpreted by Karl Marx, which is a great irresistible surge of the workers of the world. Communism is the expression of an historic force, and the rising tide of communism in the world is not to be wondered at, for it is simply organizing and giving expression to what must inevitably be. Russia will bury America, he claimed, not because of any ill will on the part of the Russians but because they had seized hold of this relentless, inevitable historic force, and nothing could stop them. The future belongs to communism.



They have high hopes!

*At that moment one fact stood out crystal clear. When we face the fact of the communist world today, we are facing not only a totalitarian political system; not only a socialist economic system; not only a highly geared educational system; not only a vast military machine. Behind and under and all around these things is a faith, which is really a religious faith without God—the faith that the universe is built in such a way, that history is determined in such a way, that the goals of communism will inevitably triumph. This faith, which for them is a hope filled with certainty, provides the drive in the whole communist world.*

*Such faith is not shaken by pointing out that our plumbing is better, that we have more motor cars per capita, that our women wear more attractive clothes. It is not shaken by superior rockets or more effective missiles. This is today's Great Illusion. One faith can be replaced or challenged only by a greater faith. The sooner the Western world recognizes that fact, the sooner we shall be dealing with the realities of the situation.*

The nations of the West have been exposed to Christian teaching and preaching for many centuries. Yet you could not say that as a result the people of our civilization have a keen sense of going somewhere. We are not, as a people, caught up by the vision of a shining goal to which we all are moving. If we have such goals they are for the most part secular. But our characteristic words are "preserve" and "defend". We must preserve our way of life. We must defend our freedom. We have arrived! What we have we intend to hold. That tremendous sense of moving toward an objective that we saw in Mr. Khrushchev is largely lacking among us. And religion? Religion, to many a modern, is simply a way of life summed up by the Golden Rule. He subscribes to Arnold's definition, "morality tinged with emotion". Faith in God is a personal matter. It is a private concern. If people want to go to church, let them go—it is a harmless indulgence. It is something the average Canadian or American can take or leave. It will not matter much to the real concerns of his life one way or the other.

### **History is going somewhere**

If this is in any way a true description of popular thinking today, it suggests that the church has done a singularly poor job of proclaiming the Christian faith. When you turn to the New Testament you find a mood there that is nearer to that of Mr. Khrushchev than it is to the average Christian of the Western World. If Mr. Khrushchev ever read the Bible (and judging from his quotes therefrom, he may) he must find there an atmosphere and expression that is familiar. For there, from beginning to end, there is the strong faith that history is going somewhere. You find it strongly in the Old Testament. Everything that is happening is under the judgment of God. It is He and He alone who sees, who judges, who discards the historic misfits, who leads all history toward a day when His Will will be done. In the New Testament Jesus began His ministry by announcing the Kingdom of God. God had invaded the world. But His invasion was not a totalitarian swoop, compelling obedience. It was humble, gentle, but nonetheless decisive. The Kingdom came in Jesus. He is the embodiment of what is meant by the reign of God. And in and through Him God did something decisive about sin and death. They have been confronted. They have met their match. God has asserted His Power in the death and resurrection of Jesus Christ. And now the Holy Spirit is working through the reconciled ones to complete the conquest. "All power is given unto me in heaven and earth", saith the Lord. "Go ye therefore."

His followers began to understand. They saw that Jesus was more than a good man to be followed and imitated. They saw in Him the very nature of life, the hidden structure of the Universe, the meaning of history. They saw that life's ultimate goal had been disclosed in Christ, and that the great Power had come among them to bring it all to pass. His greatest apostle, after speaking of His Lord's humility and service, went on to proclaim: "Wherefore God hath highly exalted him and given him a name that is above every name, that at the name of Jesus every knee should bow." He spoke of the "purpose set forth in Christ as a plan for the fullness of time to unite all things in him, things in heaven and things on earth." He said to the little company of first century revolutionaries who were called Christian, "All things are yours; things to come are yours; and you are Christ's, and Christ is God's." Handel's Messiah catches the authentic message of the New Testament more than our watered-down Christianity does when his great Oratorio reaches its climax in the words taken from the Apocalypse "The Kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever."

### The Christian Hope is Eternal

*Here is the kind of talk that Mr. Khrushchev understands. Here is a faith to match his faith. Here is a faith that makes that of Mr. Khrushchev look the pale, weak thing that it is by comparison. His hope does not lift him beyond any historic goal. The only ones who will bask in Karl Marx's paradise are those who happen to be alive at the time. The generations before are but the stepping stones for that favoured company. Our faith and hope embrace history, but reach beyond history. Resurrection is the key. The Eternal Kingdom is not just a stopping place at the end of time, but a Divine gathering in of all life, all nature, all history, all faithful souls, all things in heaven and on earth proclaiming with one mighty voice of praise "The Lord God Omnipotent reigneth! Hallelujah!"*

This is not news to you. It embarrasses me to sound as if I were explaining something that every man and woman in this company knows already. My justification is, it should be said in this context, at the Annual Meeting of the Board of Evangelism and Social Service. For we do not forget that to us has been entrusted "the application of the principles of the Gospel of Jesus to the whole of life."

### The Kingdom of God is not a private affair

Let me say something first on behalf of the Board and its secretaries. As we understand it, the "Gospel of Jesus" embraces the whole of life. The Kingdom of God is not a private deal between the individual and God. It is the Sovereignty of God in the whole of life, beginning with the individual. The widespread uneasiness that many feel in the church whenever the word of the Lord is applied to some specific situation is a disclosure of our spiritual flabbiness and timidity. The groans that go up to heaven when another "Mutchmor headline" appears in print, the plaintive plea "Why can't he be quiet? He's making us a laughing stock to our Anglican friends" reflects a general mood that has settled over the United Church. "We are a great national church. We must be careful not to offend anyone." I am not claiming that J. R. Mutchmor is always right! Even the Apostle Paul was not always right, especially on the subject of women being quiet in church! But at least he is one man of whom this can be said for sure, that he believes the gospel of Jesus Christ places a totalitarian claim on man's total life. That is, and must be, the unabashed conviction of this Board.



## Do Not Be Picayune

But let me in all humility say something also to my fellow Board members. Let's not be picayune! Let us never allow ourselves to become so fervent about some minor cause that we lose sight of our high hope and shining goal—the Reign of God in the whole of life. In our confrontation and condemnation of some particular forms of evil, let us never fall prey to the notion, or give anyone cause to suspect that we have the notion, that our first concern is the imposition of a legalism on man's life. The Kingdom of God is a Kingdom not only of Righteousness, but of Right Relationship, and it is as much a part of the task of the church to win the minds and hearts of those who are victimizing their fellows as it is to defend the victims. The Seeking Love of God is not re-routed even by our burning indignations. Christ died for all.

And finally let me use this platform to appeal to my brethren in the ministry. If the people of Canada are to see the Christian life again, not as a matter of private morals and personal comfort, but as a great Crusade for Christ and His Kingdom in which every last one of them is personally involved, that vision will be stirred by the pulpits of this land where faithful Servants of the Word preach the whole Gospel. Let us have done with trivial preaching and petty concerns. In a new way the preacher of today speaks as a "dying man to dying men". We are hiding our heads in sand if there is not a ringing urgency in all we say. Let us together, the men and women called to preach the Word, in the name of Jesus Christ restore to the minds of the people of our day the high hope, the shining purpose, the glorious vision of the Kingdom of our God.

Are we too weak? Is our influence too small to make any difference? Is the magnitude of world forces driving us into a corner in dismay and discouragement?

"Oops, there goes another rubber tree plant!"

## "WHAT WOULD YOU GIVE TO KNOW?"

*An Address prepared by DR. F. CYRIL JAMES Principal and Vice-Chancellor, McGill University, and read to the Board at its Annual Dinner by DR. D. L. THOMSON, Vice-Principal of McGill University and Dean of Graduate Studies.*

### Introduction

During the summer of 1763 Boswell and Johnson hired a boatman at the Temple to row them to Greenwich. Their conversation turned to the subject of education: was education, indeed, of any use to the working classes, or should it remain the perquisite of a gentleman? "What would you give to know about the Argonauts?" said Johnson to the boatman. Not very useful knowledge that, but the boatman's reply has become immortal. "Sir," he said, "I would give what I have." Johnson, having won his point in the argument, drove it home. "Sir," said he, "a desire for knowledge is the natural feeling of mankind; and every human being, whose mind is not debauched, will be willing to give all that he has to gain knowledge."





## The Industrial Revolution

The story has a delightful eighteenth century flavour. The suggestion of a rowing boat as the speediest and most comfortable way of travelling from the city to Greenwich underlines the fact that Johnson's age is very far removed from our own. In terms of technological efficiency and economic progress, Johnson's age was closer to the times of Pericles or of the Biblical Moses than it is to the pattern of the ordinary community in our generation. Yet, even as Johnson and Boswell were moving quietly down the River Thames, the industrial revolution that was so greatly to change the face of the world had already begun. . . .

*The Industrial Revolution was underway, but it was dirty, grimy, and starkly competitive. Neither Oxford nor Cambridge, the only two universities in England, were the least bit concerned with it, and no English gentleman of culture, if he could possibly avoid the experience, went anywhere near "the black country" with its coal mines, blast furnaces, and textile factories. The Industrial Revolution was incredibly ugly, it had no beauty and it tried men's souls in a furnace of experience that often warped their character. Even a century later, many self-respecting country towns tried hard to force the new railway lines to pass them at the greatest possible distance, and to the eye of a sensitive critic like Charles Dickens the effects of the Industrial Revolution on human life had very little to commend them. . . .*

## The Wealthy West in 1920

Let us pause for a minute to recall the pattern of the world as it existed in 1920. In Western Europe and North America one found a small group of very wealthy nations, all of which had experienced considerable economic growth and attained a high standard of living. Each of them had attained wealth and eminence by a more or less similar pattern. Each had developed a good educational system in the process and each of them provided for its people a standard of living many times higher than anything that could be found in the rest of the world. This group of nations, which we loosely classify under the heading of "western civilization", represented the ideal on which hundreds of millions of people in South America, Asia and Africa focussed their ambitions. Most of the countries in these continents were at that time colonies, dependent on one or other of the western powers. All of them were under-developed, and the great majority of the people dwelling in these continents received an annual income that often amounted to less than five per cent and never more than ten per cent of that received by the average worker in the happy countries of North America and Western Europe. Somehow or other the world assured itself that this situation was right and proper. It would require centuries for the under-developed countries to attain the standards of western civilization, because they would have to grow gradually in craftsmanship and economic skills.

## The Swiftiness of Change since 1918

The end of the first World War is only forty years ago: many of us can still recall vividly our experience during the emotional explosion of excitement that marked the first Armistice Day in 1918. But the changes that have occurred in the structure of world society are so revolutionary that the picture that I have just drawn seems to belong to another age if not another world. These changes, perhaps, are more clearly recognized in the newly independent countries than they are in the United States

and Western Europe because, as has often been pointed out, inertia is one of the most powerful factors in history. We who are reaping the fruits of rapid and continuous economic growth are inclined almost unconsciously to assume that we are better and abler than the struggling millions of folk who are still living on a per capita national income of \$50 or \$60 a year throughout the rest of the world.

*We are even reluctant to admit that a country like Russia which attained a new form of government forty-two years ago is actually making more rapid progress at the present time than any country in Europe or North America. We are frankly skeptical about the reports that come to us from China. Each of our countries attained its present status through the long ordeal of an industrial revolution, the broad outlines of which have become stereotyped and familiar. We cannot believe that there is any other road to prosperity and power.*

*If we persist in this belief—consciously or unconsciously—it will be the greatest tragedy of our generation.*

May I, for a moment, try to bring into sharper focus the nature of the revolutionary changes that have been occurring in world society since the first Armistice Day and, at even greater speed, since the conclusion of the second World War.

The political changes are easier to understand, since they can be simply expressed in words and are daily recorded in the headlines of our newspapers. Colonialism has almost disappeared, and even where it still exists the imperialist powers have formulated and published plans for the ultimate independence and self government of the areas concerned. Dozens of new nations, that lived in the under-developed areas, have come into existence, and other nations will inevitably come to birth during the course of the next few years. . . .

### **The Swiftmess of Technological Development**

When we look at the economic forces behind the political façade the picture is less clear but some significant conclusions emerge. It becomes increasingly apparent every day that the wise use of science and technology can accelerate the pace of the Industrial Revolution. We are not at the end of that revolution, as we fondly thought twenty-five or thirty years ago, but much closer to its beginning. The processes of electronic automation, which were discovered only yesterday, tend greatly to simplify many processes of production. New sources of power are being developed that make the steam engine, once the generator of the Industrial Revolution, seem very old-fashioned. Electricity, oil and gas are coming increasingly into use in a dozen different ways and we are only today on the threshold of that new age which will be ushered in by the effective peace-time use of atomic energy. In many research laboratories, moreover, experiments are going forward which give hope that over and above all these sources of energy, which are limited in amount, mankind may soon be able to harness the tremendous energy inherent in the rays of the sun.

*In this process of harnessing science and technology to the chariot of industrial progress, the U.S.S.R. and perhaps China are far in advance of the countries of western Europe. They are starting from a lower level and are in greater haste to augment their economic output, so that the effort to use science and technology for these purposes on the largest possible scale is far greater than anything that we on this North American Continent have yet put forth.*



The basic fact that modern technology is cumulative and transferable should be indelibly engraved in our minds. The most modern factories in every industry are more complicated to design and construct than the older factories with which we were familiar forty or fifty years ago. They require a small number of much more highly trained engineers and technologists for their design and maintenance. But—and it is a most important but—they demand much less training, intelligence or experience on the part of the employees who tend the machines. They also demand a smaller number of employees and enlarge greatly the output per man hour of labour. Quite clearly, therefore, industry in the future will need for its working force a smaller number of men and women and will require very little previous training or experience from its employees.

*On the other side of the medal, however, the nation will need a nucleus of very highly trained scientists and technologists, the people who are continuously at work improving both the industrial processes and the designs of the machines by which they are carried out. The number of people who have the natural intelligence to undertake these tasks is, in any country, very limited indeed, so that it becomes imperative that the ablest youngsters in each generation should receive the very best possible education in order that they may ultimately qualify themselves to play a role in the process of economic growth. It is not a coincidence that in each of the newly-established nations one of the earliest activities of government has been the creation of new, or better, universities and research institutes of technology because, as the great scientist-philosopher Eddington pointed out a few years ago, "the race which does not value trained intelligence is doomed." . . .*

### Educational Implications for North America

What are the implications of this question for Canada and the United States? The first is obvious. We must study our educational systems, and particularly our universities, in order to ensure that we do in fact provide the best possible education for the ablest youngsters. We must ensure that these able youngsters are not prevented by family finances from pursuing their studies, and we must find some way to encourage more effectively than we do the able youngster to continue his education rather than to leave high school for early employment. These are not new problems. Canada and the United States have increasingly become aware of them during the course of the past fifteen years: but we are waking up too slowly. The question that we must ask ourselves is not "What can we afford?" for a new school, a new university, or a new curriculum. The fundamental question that we cannot avoid is "How much must we pay in order to ensure the kind of educational system that will achieve the aims that we set ourselves for the steady economic growth of our countries and the equally steady improvement in the standard of living, health and welfare of our populations?" . . .

### We Need a Sense of Urgency

Such a consideration of our domestic educational problems is already well launched in both Canada and the United States although, as I have already suggested, it sometimes seems that we are approaching the matter without any sense of urgency. I should like however to suggest that the time has come when we must take a long hard look—I believe the current phrase is "an agonizing reappraisal"—at the responsibilities of North America in regard to the rest of the world. The under-developed countries, the new nations of Africa and Asia in particular, are desperately anxious

to take off on a process of economic growth and, since technology is cumulative and transferable, it is highly probable that they will do so in the near future. The experience of the last forty years shows that economic development is a matter of generations and not (as we had comfortably thought) of centuries. I wish that many of the people who doubt this could spend a few weeks in the City of Tashkent, on the borders of Afghanistan, in Central Asia.

*Fifty years ago the economy of Usbekistan was identical with that of Afghanistan, primitive and dependent upon the hard muscular labour of individuals to produce even the low standard of living that then existed. Today Tashkent is a large city with office buildings, shops and apartment houses surrounding the central square where the opera house stands. If one walks far enough from that central square he will come in due course to the edge of the new construction and can look across from modern buildings to the old mud huts primitive as those in any part of Asia which were once the only buildings in the city. . . .*

The lesson of Tashkent has not been lost on the hundreds, probably thousands, of visitors who have come from countries like Burma, Indonesia, India, Cambodia and China. China, indeed, seems to have observed it so well that similar developments are going on in many Chinese cities. While I was in Russia, I saw Chinese films that recorded with great pride construction programmes that are changing the face of old cities in much the same way that Tashkent has been transformed in the last thirty or forty years.

### Three Fundamental Needs

Once a new country has established the stable government that inspires confidence in its people, it needs only three things to enable it to take off on a process of economic growth. It needs, in the first place, a small group of highly trained men; in the second, the development of local educational institutions all the way from elementary schools to universities; and, in the third place, capital equipment or capital funds.

I think these are stated in the right order of importance. The small group of trained men is essential in the earliest stages to assist the government in the development of appropriate plans, both for economic development and for educational progress. These men, in most cases, must initially come from the older and wealthier nations of the world, although the universities of these nations can also help by providing advanced educational facilities for outstanding citizens of the under-developed country. It is essential, at the second stage, that the country should develop educational institutions of its own to provide the school teachers who will be needed for the expanding educational system, the engineers to construct the factories, the doctors and nurses to care for the health of the population, and that small group of exceptionally brilliant scientists and technologists who will formulate the plans for industrial processes and production.

Only when an adequate number of trained men and women is available can a new country make effective use of capital funds or capital equipment. By herculean efforts, only possible when a country has a strong central government that can dictate to its people, a new country may find the necessary capital funds by setting aside a part of its gross national product. China has done this and in spite of the fact that the per capita national income in China is estimated to be not more than \$60 per annum, it is also estimated that during the last five years China has set aside between 10 per cent and 20 per cent of its gross national



product for capital formation. Such financing out of internal resources is not possible in a democratic country in which individuals are free to make their own decisions. Here capital must come from abroad, or else the process of economic development will be seriously postponed.

### Responsibility of the Americas

To what extent should we in North America assume the responsibility for providing the trained men and the capital funds that these underdeveloped countries need? Once upon a time we could spend as long as we wanted over that decision because neither trained men nor capital funds were available from any source excepting the countries of the western world. Today the situation is different. The U.S.S.R. stands ready to offer assistance if the west will not and, in many cases, to offer assistance in competition with the west. To cite only one instance, there is at this moment at the University of Rangoon a team of experts from the United States establishing a school of business administration, and a team of experts from Russia establishing an institute of technology. Accurate figures are difficult to come by but, so far as I can judge the United States and Canada are today spending more dollars on international aid but the U.S.S.R., because it pays lower salaries to its citizens and does not in most cases send their wives and families with them, is able to put more in the field in spite of its lower budget. . . .

*Let me underline again the fact that the underdeveloped countries of the world are now looking steadily at two examples of economic development, typified by the United States of America and the U.S.S.R. To many of them it is significant that the U.S.S.R. is today moving ahead more rapidly than the United States in terms of economic output, and they have also been convinced by propaganda that Russia started on this process of economic growth with practically no help from the outside world. All of this is an attractive ideal to the new nations of the world, and although they may have no deep devotion to communism as a theory, they are very willing indeed to accept both technical assistance and capital funds from Russia. Even at this moment there are literally thousands of Russian experts assisting the governments of countries in Africa and Asia and I regret to say that these experts in the majority of cases are more thoroughly familiar with the language, customs and literature of the countries to which they are accredited than are the experts sent from Canada or the United States.*

### The Challenge will Remain

If we are able to avoid a major world war during our generation (and personally I think that we can avoid such a war) the allegiance of these undeveloped and uncommitted countries will in the future go to that nation from which they get the educational aid and financial resources to enable them to take off on a process of economic growth. The fact that we can avoid a war does not mean that we can afford to forget the struggle between communism and the ideal of a democratic society based on personal freedom. These ideals are in sharp contrast. They have stood opposed to one another since men noticed the contrast between Egyptian society and that of Mesopotamia three thousand years ago. The ideals were bitterly in conflict during the long war between the Athenians and the Spartans. They have been in conflict ever since as the two opposing ideals, irreconcilable to one another, between which men in each generation must choose. . . .

When we in North America think about the education of our children we cannot forget this fact. It is important that we should decide how they should be taught, and what we want them to learn. It is equally important that we should give some thought to the effect that our decisions will have in the shaping of the world in which they will have to pass their lives. Johnson's simple question, "What would you give to know?" is the question that every nation in the world is asking itself today. How do we answer it for ourselves?

## A RADICAL REFORMATION

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### Introduction

What is needed is painfully obvious—a radical change in the life of the church.

The world knows it, and tells us in no uncertain terms that in the crucial issues of American life the church is irrelevant. Foreign visitors are baffled that while churches are crowded and religion is popular, America continues to be among the most secularized, materialistic nations in the world.

### The Need for Radical Change

There must be a radical change in the life of the church to become what she really is, a family of people reconciled to God, and to each other. C. H. Dodd says, "The church is the society which embodies

in history the eternal purpose of God revealed in Christ" which "purpose is the ultimate unity of all being in Him." A clear mark of the church, then, is a loving fellowship of men and women who confess God has "broken down the dividing wall of hostility" and constituted a new humanity.

But the church as it is does not merit the right to be heard. And the kind of gospel for which we really stand is not worth proclaiming to the world. Is the church a fellowship in which we find a genuine responsibility for one another? The majority in the church hardly know one another and remain on the lonely peripheral edges of its life. Frankly, I saw a deeper sense of responsibility existing between my non-Christian pagan father and his non-Christian pagan friends, who would actually mortgage their homes to help one another. Is acceptance based on mercy and grace as the gospel insists? One has a hard time to be accepted into this community of grace. Of all the institutions, the church makes a mighty claim—the oneness of the people of God.

*There is, however, no place in American society where a person with moral, social or racial blemish is more penalized as an intruder than in the church—more than in schools, in industry, or government. In the most crucial issues of life, friendship and love, marriage and home, death and burial, the Christian obeys submissively the dictates of American culture and public opinion rather than the claims of the Christian gospel.*



If evangelism means simply the proclamation of this kind of gospel, the prosperity of this kind of church and the accelerated growth of this kind of denomination, we will face the verdict that the church was never so powerful materially and so spiritually ineffective.

### **The Recovery of Mission**

But the church must not only reorder its life, it must recover its mission. "The church does not exist for the sake of itself, it exists for the sake of the world", says Hendrik Kraemer. The church is like salt gathered out of the world, cleansed and purified in order to be scattered and used in the world. The church is truly the church not simply when she is gathered, for the preaching of the Word and the administration of the ordinances, but when she is scattered and dispersed into all the secular world.

*But this is very different from what we are. A Harvard study of the Little Rock situation revealed happily that church people on the whole were far more liberal on the integration question than non-church people. But it also revealed that church people had very little influence on the civic and political decisions of the city. They were so busy in their churches they had no time for civic activities, and the civic and political decisions were being made largely by non-church people through default of the Christian citizens. This confirms the observation of a foreign visitor that American churchmen are essentially pietistic and individualistic, introvertly concerned with their own soul's salvation, but unconcerned with the redemption of the world. He also said, this was precisely the character of the church in Germany and Russia, into the midst of which Nazism and Communism swept with undisputed power.*

### **A Biblical Gospel**

There are three things the church must do to recover its mission. First, recover a biblical understanding of the world. The world to which we address the gospel is not an alien world to be renounced, but a redeemed world to be affirmed. "God was in Christ, reconciling the world unto Himself". In the cross and resurrection of Jesus Christ the redemption of the whole world was accomplished, not just yours and mine; and the church's mission is to go to the ends of the earth to tell the incredible good news that Christ is Lord over the whole world, for "He has put all things under His feet" and "disarmed the principalities and powers." D Day is over. The victory is won, believe on the Lord Jesus Christ, the Christ of victory and live as men "upon whom the end of the ages has come". Yet the world lives in the prison house of sin and death as though they were not redeemed, as though Christ had not died for their sin and had not risen again for their liberation. How can we be silent! This is our urgency, to tell the whole world the truth about life, the fundamental truth that Christ died for their sin and redeemed the world, that they may believe and become what they are, a redeemed and reconciled people of God! This is a Biblical view of the world, not an alien world to be shunned but a redeemed world to love and confront.

### **The Mark of the Servant**

But the church to recover its mission must not only become world affirming in its *understanding*, but also in its *life and purpose*, by recovering its most comprehensive mark as servant. Hendrick Kraemer points out that the relation of Christ to the church in terms of prophet, priest, and king is barely touched on in the gospels, but again and again he is affirmed

as the Servant—indeed the Suffering Servant. And on the night before his crucifixion, he washed his disciples' feet as if to say, that to be Christian, that to be the church, is to be servant to one another and to the world.

*But we have lost this mark of discipleship. There is nothing more undesirable in America than to be a humble servant. We want to be exalted, not humbled; lordly, not lowly. We want the churches to be powerful and influential with prestige and status, and we want the world to bow before the church rather than have the church humbly serve the world. The most persistent question is not "what must I do to be servant?" but "What must I do to be successful?" We aren't really concerned with people. People are prospects and possibilities for our ecclesiastical enterprise. We really don't love people; we love their talents and their means which serve our institutional ends. We don't shed tears because men are lost, but because we lose them to other churches and denominations. Eventually the law of retribution will set in. Eventually men will become aware of being used as a means to an end. Eventually conscience will rise up in defiance against being exploited, for institutional purposes of competing denominations. When will the churches of America learn that to lose their mark as servant is to forfeit their ultimate credential to evangelize.*

### **The Ministry of the Laity**

But the church to recover its mission must not only be world affirming in its understanding and life, it must radically alter its ministry. If the purpose of the church is to be servant in the world, then the ministry of the church must be primarily the ministry of the laity, for the laity are the church in the world. To be sure God has given "some to be apostles, some to be prophets, some evangelists, some pastors and teachers," but these were given "for the equipment of the saints" in order that they, the saints, the laity, carry out "the work of the ministry." (Ephesians 4: 11, 12.) The role of the clergy is essential, to train the laity to be full-time ministers of Jesus Christ in the world where the church belongs.

*We have misused the laity, by simply making them helpers of the clergy, in the housekeeping functions of the church. We have challenged them to a revolutionary Christianity, which means attending church school and worship, serving as an usher, singing in the choir, and serving on the board of deacons and trustees! These are important, but this is not their essential role. Their essential role is in the world, living a new style of life, hammering out on the anvil of a tough and brutal world, the meaning of obedience to the Lordship of Jesus Christ. If the church is really to become the church, exist for the sake of the world and not for the sake of itself, recover its comprehensive mark as servant to the world and its true nature as mission, then the ministry of the church must be the ministry of the laity bearing witness to the Lordship of Jesus Christ before the principalities and powers of this awesome secular world.*

### **Re-open Communications**

Finally, not only must the church reorder its life, and recover its mission, but re-establish communication with the world. Much of what we say is of little interest to the world, for we address ourselves to questions the world does not ask, and our message assumes a Biblical literacy the world has long since lost.

But communication is essentially dialogue. The church does not have a monopoly on truth for the world simply to listen and believe. The world has much to tell the church, and the church had better listen.



Christ is Lord of the church, but Lord over the world as well, and while He speaks to the world through the church, He also speaks to the church through the world. Where are the piercing prophetic notes being sounded in our American life today? Too infrequently in the Christian pulpits; but frequently by secular artists and writers, and by the social and physical scientists, who make no pretensions of the Christian faith! Communication is essentially dialogue and the church had better listen as well as speak the word.

It is not by accident that in the New Testament the word "witness" and "martyr" are used interchangeably, as if to imply, that we witness and communicate by dying as a martyr. Certainly the two sacraments of Baptism and the Lord's Supper, which speak of burial and the broken body, testify dramatically to death and the central truth that the church must be willing to suffer and die in order to speak powerfully to the world. History confirms this. The most creative movements were born in prison. Ephesians was written in prison, and so was *Pilgrim's Progress*. Roger Williams was a banished exile, and William Carey was insulted in public, being told that if God wanted to save the world He would do it without his help. Does this suggest the terrible thought that before we really communicate with the world, we must go through a baptism of death? Die to our ambition of institutional growth and success? Die to our inordinate desire for position and prestige in American society?

### Finally

The time has come to act, to radically change the church, reorder its life, recover its mission and re-establish its communication with the world. Is our institutional rigidity and calcification too far gone for any hope of change? Can such radical renewals only take place outside the given structures of our institutional churches? Are we such confirmed ecclesiastics that any threat to our institutions would never be tolerated?

## ETHICAL CODES IN THE FIELD OF COMMUNICATION

DR. HERBERT L. POTTLE, TORONTO



About a year ago we put this question to one of Canada's foremost celebrities in news, radio and television: "If The United Church of Canada were to do one full-hour production for television, what topic should we choose?" Without hesitation he replied: "I would confront the Canadian conscience with a concern for honesty in every area of life." I interviewed this same publicist within the past month, reminded him of his earlier advice, and asked him what he would say to us today. He was equally prompt and even more outspoken. "I would say," he declared with emphasis, "that the need for pointing up the lack of honesty in our common life is more pressing today than ever."

*His suggestion was that we use television, the newest and in some ways the most persuasive medium of communication, to counteract the sinister effects of all the media, including television itself. I found this responsible publicist saying that there is a pervasive practice of deceit throughout all*

*our media—our Canadian media this time—and what to him was most serious was that the communicators in deceit don't seem to know that it is deceit—they regard it as normal.*

In this paper I shall not catalogue the code requirements for each medium and tick them off with final examination marks, pass or failure. Rather, in a brief historical review, I shall try to show, first, how our codes of communication are related to our North American culture. And second, I shall indicate what the present state of communication implies for Canada in general and for the Canadian Church in particular.

## **I. The Media and The Culture**

It is doubtful whether anything in recent times has done more to shatter confidence in "our way of life" than the television "quiz scandals". The reverberations could very well outlive an atomic blast because, as an editorial in the *Saturday Evening Post* says, they are only a symptom of an underlying sickness sapping the very foundations of our common life.

The judgment upon the media is devastating because so much of it comes from within—from those who live by, and are long experienced in the use of, the media. Two witnesses will have to suffice. Hear Ed Murrow, of CBC, tell Americans:

"We are currently wealthy, fat, comfortable and complacent. We have currently a built-in allergy to unpleasant and disturbing information. Our mass media reflect this. But unless we get up off our fat surpluses and recognize that television in the main is being used to distract, delude, amuse and insulate us, then television and those who finance it, those who look at it and those who work at it, may see a totally different picture too late."

Call Gilbert Seldes to the stand:

"Radio and the movies . . . live in an atmosphere of concentrated power. They are the great engines of democratic entertainment and culture, and they are committed to the destruction of democracy."

The true significance of the "crisis in communication" is just this: that it raises the crucial question of our very survival. If, says Ed Murrow, if we go on protecting the mind from having "any real contact with the menacing world that squeezes in upon us . . . then history will take its revenge, and retribution will not limp in catching up with us." Does any generation or any age, we may ask, deserve to survive which spends so much of its time and energy wondering "where the yellow went"?

That such a crushing judgment should descend upon the media, especially the younger media, so soon after the universal applause which greeted them at birth, must surely compel us to ask: Why the sudden change for the worse?

As late as 1948 the National Association of Broadcasters (U.S.A.) published a "broadcasters creed", and here is part of it:

"We believe that American broadcasting is a living symbol of democracy; a significant and necessary instrument for maintaining freedom of expression."

*The Motion Picture Production Code of America, dated December, 1956, is elevating enough to be the constitution of an ethical society.*

*"No picture," it declares, "shall be produced which will lower the moral standards of those who see it.*

*"The sanctity of the institution of marriage and the home shall be upheld."*

*Film "titles which are salacious, indecent, obscene, profane or vulgar shall not be used."*



*An Advertising Code for Motion Pictures, not ten years old, leads off by saying, "We subscribe to a code of ethics based upon truth, honesty and integrity. All motion picture advertising shall (a) conform to fact (b) scrupulously avoid all misrepresentation."*

And yet, in spite of these brave declarations, only a few months ago top executives of the motion picture industry came on their own to the National Council of Churches in New York to share with the Church their concern for the demoralizing state into which the industry had fallen. The nation itself was shaken to the roots because the image of America which the movies were creating abroad was undermining her position in the world. And this is really significant when we realize that 52 per cent of all the revenue from movies comes from overseas. Canada is a large part of the overseas market.

Why, I ask again, have the media so ingloriously fallen from their high estate?

When the spokesman of the N.C.C. appeared before the Federal Communications Commission in December past he gave one answer:

"We believe," he testified, "that lack of will to enforce and weakness of will to obey the regulations are the primary sources of the difficulties in which the industry now finds itself."

I am inclined to the view that this answer raises more questions than it settles. My nod, for what my noddle is worth, goes to Mr. Murrow who has said to his fellow broadcasters:

"To a very considerable extent the media of mass communications in a given country reflect the political, economic and social climate in which they flourish."

There is one overriding characteristic of contemporary North American culture, namely the ascendancy of material power, the tyranny of the almighty dollar. ". . . Something of the most profound significance has happened in American culture," notes one observer, it has been invaded, owned and operated by finance capital.

Says our own Royal Commission on Broadcasting:

". . . . Whatever the disabilities under which the private broadcasters labour, they are not difficulties of financial distress and profits."

In Toronto right now there are no less than nine applications for a private TV station.

*Today, in the universal mania for profits, it is almost incredible that in the early days of broadcasting there was no thought of its becoming solvent, let alone showing financial gain. It was established as a non-profit public service which should not be allowed, said Herbert Hoover, "to be drowned in advertising matter."*

As in the United States, so also essentially in Canada, the development of the *network* system has created the national advertiser who now dominates the scene as the patron, or "sponsor" of programmes.

It is this national advertiser who, more than anyone else, symbolizes the ethics of communications today. Insulated, impersonal, invisible, he is both creature and creator of our culture. What is especially significant, he has "assumed a commanding position in the choice and production of programmes."

The latest issue of *The Financial Post* carries a leading editorial which takes note of the fact that the quackery in American advertising is catching up with us here. Thus far, the *Post* claims, the Canadian advertising record is "mighty clean", but a few unscrupulous rascals are wrecking the whole fabric. And then the editorial lays bare a central

issue. Whether free enterprise has sufficient self-discipline to put its own house in order, or whether its advertising will have to be policed by government.

This issue, touching upon the freedoms, is one of several fundamental issues affecting our Canadian "way of life" which are raised by the ethics of our communications systems. I should like to sketch some of their unlovely characteristics.

### 1. The "appearance" of good.

Here is your national advertiser at work in a coloured full-page advertisement in a well known Canadian daily newspaper. He identifies his business, that of a brewer, with "the Canadian way of life" which, as he sees it, is assumed to be a desirable associate.

### 2. What "way of life?"

"The Canadian way of life" to this particular brewer is the enjoyment of much rich food. This may go down well on this continent where we seem to have settled for a glut of luxury. But I would not wish to see it held up as a Canadian ideal before the 60 per cent of the world's population which is underfed. In the face of Canada's international obligations this kind of publicity is highly irresponsible.

### 3. "The law is an ass"

Furthermore, the brewer and the newspapers challenge the law which seems to prohibit this kind of advertising. Two Toronto papers which have been carrying similar advertising have themselves been challenged by two Ontario House members.

### 4. "What is man?"

But I refuse to be bottled up by the brewers even in a good cause. I want to look abroad and share with you what I consider is the sorriest result of modern publicity, namely, what it is doing to our image of man. The man of the ad-man is no "light of the world", no noble creature "in apprehension . . . like a god", no "bundle of relations whose flower and fruitage is the world". No—your half-man of the ad-man cringes in jeopardy lest he be unable to answer in the day of judgment: "How are you fixed for blades?" His wife is no housewife if her dainty garments are not "completely clean". And part of little Johnnie's fundamental education is to know that Uncle So-&-So's rice cooks up to 23 per cent fluffier. Thus we engage in the global struggle for men's minds!

Is there under Heaven, and through the channels, a way out? Yes: to use the mass media as counterforces, against themselves, as the Canadian publicist suggested. We must believe that the same corporation and the same advertiser who make the screen a smoke screen with a painted girl and filtered cigarette can also cleanse and awaken our minds with ennobling ideas.

It will require, I'll admit, a mighty wrenching of our mental machinery. It will demand a massive education, in which the sequestered theologian will have to join hands with the horny-handed activist. But then, as Will Rogers so whimsically said of the movies—"Nothing will kill the movies except education."

The contest for the survival of "inspiring and formative ideas" is in its advanced stages. We must not let the sword of responsible resolution and clear-minded action sleep in our hands. Otherwise the tube will flicker out and it will be too late.

## II. Implications for the Canadian scene: Hazards and Hopes

In the second half of this paper I turn summarily to some implications of what we have been saying for the Canadian scene. I shall expose some hazards. I shall be optimistic enough to express some hopes.



## Some Hazards

1. **The Underdefended Border.** We have as neighbour a nation many times mightier than we, with a quite different constitution and different habits of life, with powerful broadcasting stations placed by design, I expect, close to our border so as to capture the lucrative Canadian market. As long as these conditions prevail, then any efforts on our part to keep our communications beyond reproach are bound to be only half measures.

Whatever the future will reveal, the Church has to reckon with the fact that, communications-wise for all the media, we are not a country but a continent.

2. **Monopoly.** The fast increasing monopoly of our media of communication by a few powers is another hazard. In sixteen of our cities a newspaper owns a radio station, and in most of these cities it is the only newspaper. In eight of our cities a newspaper owns a television station: in every one of these cities there is only one television station and in all but one only one newspaper. In seven cities the newspaper owns both a radio station and a television station. The leader of one of our Federal House parties has called the trend toward newspaper "chains" "one of the most ominous developments of our times".

Siepmann, a reliable authority on the social effects of the mass media, observes that their very existence "places the public in the continuous danger of exploitation". The anti-intellectualism of the media, their seemingly vested interest in immaturity and catastrophe, their cult of conformity—all tend to cast Protestantism into a twilight phase. When they combine their forces under a single control, "the darkness deepens".

## Some Hopes

1. **The Canadian "community".** Generally speaking, the Canadian "community" still retains some of those ancient qualities that give integrity to social life: it is still somewhat manageable, somewhat personal, still sensitive to the wave and counter-wave of public sentiment. Even yet, in a city the size of Toronto, no one newspaper, for example, can take an extreme position for long without being corrected by one of its competitors. Dallas Smythe, Canadian technical adviser to the Royal Commission (Fowler) on Broadcasting, who is now living in the United States, says there is some evidence that the evil effects of the modern media have not been able to corrode our family life and our social mores to the same extent as they have in the United States. The integrity of community, here or anywhere, is one of our very last lines of defence.

2. **Our National Broadcasting System.** What I have just said about the sensitiveness of the Canadian community to public opinion is borne out rather significantly in the fact that we have a truly national broadcasting system, perhaps unique in the world. Within this system the CBC and the privately owned stations operate together under the general supervision of a Board of Broadcast Governors responsible to Parliament. The Board is a large representative body, independent of vested interests, instead of a small coterie of combined pressure groups. That it is this kind of Board is due in no small measure to the fact that in Canada responsible bodies, concerned for the integrity and the ethical character of our communications, can still be heard to good effect in high places.

3. **Inter-Communion Communication.** One of the most promising hopes on the horizon of communication is that the communions will come closer together in co-operative broadcasting. Thus far inter-Church efforts in communication have been spotty and anemic. Thus far we have largely taken our turns on the stations, none of us too sure of what

we want to say. In this respect we are no match for the advertisers. The sects who have the money to buy station time, and seem to be sure of themselves, only add to the confusion.

Three weeks ago, on the outskirts of Toronto, all the major communions, Roman Catholic and Protestant, held the most significant dialogue with the broadcasting industry ever conducted in Canada. The United Church of Canada took a leading part in arranging this encounter.

The representatives for the broadcasters, with some tonic courage. I thought, brushed the cloth a bit by saying outright that our performance over the media was just not good enough, either in technique or in content. Then they went on to put to us the porcupine question: "What is it you want to say?"

There should always be occasion for denominations separately to communicate their faith by any or all of the media. But the media, reaching out in all directions to the wide, wide world, are built precisely for conveying the *unity* of religious faith rather than the Babel of denominational tongues competing for air time or press space. There is real hope that, beginning with the Anglicans and ourselves in co-operation, the field for effective joint communication on a wide scale will be opened up.

**4. The Communication of the Laity.** I have been painting a large picture with a broad brush, and now I have only one more blurb to blob. More likely than not, those who are responsible for the state of our communications codes are in our churches, members in good standing. It is wise to remember this when as Churches we are tempted to get on our pedestals and berate those sinners or deplore the immorality of their advertising. My friend the publicist, who told us to dramatize the lack of honesty, said also that many of his intellectual company were leaving the well-known churches and are joining with ethical societies and the Unitarians. According to him, they do not find that the Churches have very much that is relevant to say to their everyday problems. I pass this on to you with some reservation. To the extent that it is true, it is a severe indictment of our Churches' ministry.

I am glad to say there is awakening among the lay people of our Church regarding the positive possibilities of the media. They want to get into the act themselves as Christian communicators. I hope we shall use every effort through training, panels, and not least of all through the several courts and committees of the Church, to enable them to do so. They have something to say right out of the cockpit of spiritual conflict to their brothers in the same condition.

The struggle against the undermining of our common life will not be won by those who watch the battle at a distance; who, unlike Isaiah, admitting no sin, smite the sinner with their words but otherwise establish no real contact with him. If we survive with dignity, we shall owe our lives to those who live dangerously within the embattled walls and who overcome the enemy by the power of their own example.

### **What Should Our Church Be Doing?**

Summarily, the Church should be an example of good communication in all that she says or produces.

She should initiate or support every effort to improve the whole climate of communication, and bring her thoughtful judgment to bear upon the standards and values required of the media.

She should never cease to commend those stations and newspapers whose record of public service is commendable.

The Church should surgically examine her own organization and policy-making structure, to improve in every possible way her *inner*



communications. A conciliar Church, like ours, transmits effectively to the outside world to the extent that she communicates effectively among her own members. It is certainly safe to say that a considerable proportion of top-level personnel in the communications industry are United Church members or at least adherents. If there is any serious contradiction between what they profess on Sunday and what they practise on Monday, then the Church has an inner communications job on her hands of the first magnitude.

The Church should by precept and example be always emphasizing that the media can be powerful instruments for good: We are not predestined to quiz scandals or to soap suds in the beer foam.

The Church's primary industry is communication. She should therefore lay hold of the media, just as far as her resources will allow, to declare through them with no uncertain sound the will of God for this generation. . . . A Church with our resources may do much more. She dare not at her peril do less.

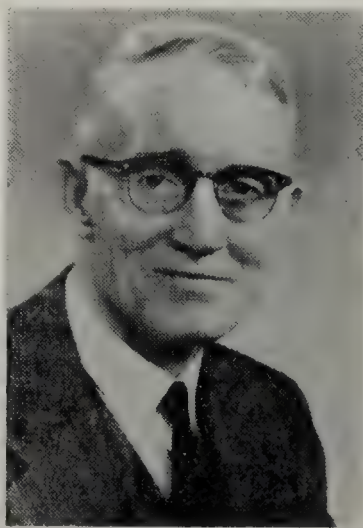
## CANADA AND INTERNATIONAL AFFAIRS

HONOURABLE HOWARD GREEN

*Secretary of State for External Affairs, Ottawa*

### Introduction

Last week the House of Commons concluded a three-day debate on foreign affairs—a debate which usually lasts for one day only. The extra time was allotted—by agreement between the parties—because of the importance of the subject in these days—when an event taking place on the opposite side of the globe is described to you in your home that evening—and when a missile can be shot into Queens Park from several thousand miles away. I hoped that by such debate we would elicit the views—and the suggestions—and the criticisms—of members in all parts of the House and would stimulate public discussion of foreign policy issues on which the Government must take decisions which may profoundly affect every Canadian.



It is for the same reason that I warmly welcome the initiative which the Board of Evangelism and Social Service has taken in setting aside this evening for considering international affairs. In so doing, you are assisting the Government in its task by focusing attention on matters about which no single man, woman or child in this country can afford to be indifferent today.

### Nuclear Weapons

Inevitably our thoughts turn first to the grave problems posed by the rapid development of nuclear weapons and the menace to civilization inherent in their very existence. The search for some satisfactory system of controlling this deadly new force is obviously the most urgent requirement facing statesmen and governments today.

It is not, however, a task which can be tackled in a spirit of despair. I refuse to believe that the human genius which has led to the mastery

of the atom is unequal to the far more compelling necessity of controlling and ultimately outlawing its annihilating capability.

Nor is it a problem which we should expect to see solved in one comprehensive conference or agreement. Already the outlines of man's multiple approach to the problem are becoming apparent in a series of related fields: improvement of the state of scientific knowledge of the effects of radiation; prevention of the spread of nuclear weapons to outer space; and the development of an enforceable ban on the testing of such weapons.

### **Radiation Research**

In the field of radiation research we can claim to have been in the forefront. The Canadian authorities have long recognized that one of the causes of the deep public concern felt in this country over the development and testing of nuclear weapons arises from the conflicting assessments of the risks to human health and future generations caused by exposure to radioactive fall-out. Throughout Canada, there has been for some time a well-developed programme of scientific investigation into the effects of nuclear radiation. Canada has been fortunate in having adequate scientific resources to conduct these investigations. But many other countries lack the necessary resources and satisfactory international standards do not exist which would permit accurate correlation of the results of national studies.

*With these considerations in mind, Canada took an important initiative at the last session of the United Nations General Assembly in proposing more intensive studies on a world-wide scale of the effects of nuclear radiation. As its special contribution to those studies, the Canadian Government, as an initial offer, declared its readiness to receive and analyze on a regular basis, samples of air, soil, water and food from 20 to 25 sampling stations in each of these four categories.*

The Canadian effort is being followed up by individual discussions with potential user countries and plans are in hand to extend Canadian scientific facilities to the extent which may be required. Out of this world-wide scheme, we hope to perfect knowledge of the consequences of radio-active exposure to the point where all mankind will be made aware of the exact hazards to which he is already being exposed.

### **The Testing of Nuclear Weapons**

The problem of radiation would, of course, become far more tractable if the testing of nuclear weapons could be banned. For more than a year now, representatives of the United Kingdom, United States and the Soviet Union have been negotiating in Geneva with a view to drawing up a treaty which would enforce an agreement on the discontinuance of nuclear weapons tests. The opposition of the Canadian Government to any further nuclear tests is a matter of public record. Government spokesmen have returned to this theme time and again, both in the United Nations and elsewhere. Now, there are those who purport to see some incompatibility in the Canadian desire to see an end to testing and our support for the efforts of the United States and United Kingdom to achieve a workable inspection and control system in the Geneva negotiations with the Soviet Union. On the contrary, the Government welcomes the progress which is being made in these talks because it agrees, of course, that the present voluntary cessation of nuclear testing should be reinforced by a treaty prohibiting such tests. Without such a treaty backed by a system of verification which will ensure that its terms are being observed, nations will continue to live in the fear of a resumption of clandestine testing. But in the meantime, Canada has made it



perfectly clear that she believes there should be no more tests—whether by the Russians—the British—the Americans—or the French—or any other people.

*If there is need to assess accurately and, if possible, eliminate the risks which have already arisen on the earth and in the atmosphere through the testing of nuclear weapons, there is an equally pressing need to prevent the use of such weapons in outer space for it is, of course, in this relatively new medium that weapons of the greatest destructive power would be utilized in any future war.*

## The Problems of Outer Space

There are two ways of approaching the problem of outer space. One is to develop its peaceful uses through international co-operation, including the establishment of a rule of law designed to secure universal acceptance of the proposition that no part of space or of any celestial body may be appropriated by or subjected to the jurisdiction of any state. The other approach is a natural corollary of the first—the prohibition of the war-like uses of outer space.

The second approach will clearly fall at some stage within the competence of the ten-nation Disarmament Committee—of which I shall be speaking further in a moment—and there will then need to be some co-ordination of the Ten Power Committee's activities and those of the United Nations Committee on the Peaceful Uses of Outer Space. This United Nations Committee, I might mention, is to meet in New York early in March to arrange the details of a scientific conference to be held this summer. Canada will, of course, be one of the participants.

## General Disarmament

I have been discussing the efforts being made to bring under international control the most modern weapons and their means of delivery. Any progress in this field is to be welcomed, not only because there is a special urgency to the problem of weapons of mass destruction but also because it will help to maintain the impetus towards general disarmament—the main responsibility for which will fall upon the ten-nation Disarmament Committee which is to begin its work in mid-March. For over a month the five Western members of that Committee, of which Canada is one, have been engaged in intensive preparations for the forthcoming negotiations.

*It is obvious that the problem of disarmament involves primarily the countries of the Warsaw Pact and the members of NATO. Under these circumstances, it was logical that representatives of these countries should have been given the initial responsibility for dealing with disarmament. The Ten-Power Committee is balanced between the East and West with five NATO countries and five Warsaw Pact countries represented.*

In the light of abortive efforts in the past to make progress towards general disarmament in United Nations groups, which were either so large as to be unwieldy or so unbalanced as between East and West as to frustrate genuine negotiation, there is, I believe, justification for assigning the initial responsibility for a new effort to a small group of balanced composition.

For the time being, its link with the United Nations will be enough to ensure that the concern of the whole membership of the United Nations in disarmament will be kept alive. During this phase, it seems to me that Canada has a special responsibility to keep in mind the interest and anxiety of all member states in the question of disarmament, and Canada intends to bear this in mind.

## The Need for Defence

While Canada attaches the utmost importance to the pressing search for an adequately controlled and verified system of international disarmament, we must not blind ourselves to the fact that Soviet military strength continues to grow and that pending agreement on disarmament the obligation to maintain our own defences remains. I would remind you that Mr. Khrushchev, in announcing the recent cut-backs in Soviet conventional forces, made a point of stressing that over-all Soviet military strength will not be diminished, but will be improved through the introduction of new weapons of all kinds into its forces. The dilemma of our times is when and how and in what circumstances we can safely make the transition from necessary measures of defence to real measures of disarmament.

*In the present situation Canada's policy is clear. There must be no weakening in our support for NATO. The members of that Alliance must maintain their collective strength while at the same time being ever-watchful for progress which can lead to an ultimate settlement of differences with the Soviet bloc.*

For historical, geographical and other reasons, a policy of neutrality has never been acceptable to the Canadian people. We believe in independence but not in the sense that independence means detachment from the responsibility which we share with other members of the North Atlantic Alliance for the maintenance of freedom in the Western world. Canadians have shown by their participation in the cause of freedom in two world wars that they want to stand by their friends. I am confident that their attitude in that respect has not changed. Support for the Alliance remains a cornerstone of both our defence and foreign policies. I believe that the Alliance continues to provide not only the best possible insurance against aggression but also the most effective political instrument we have yet devised for consultation with like-minded Western nations in respect of the highly important issues which divide the world today.

## The Rise of New Nations

*In our preoccupation with the problems posed by the division between the communist and non-communist world, we must not lose sight of a development of no less far-reaching implications—the emergence of a host of former colonial territories as independent nations—each struggling for the material betterment of the standard of life of its citizens. Much of this development is taking place in areas in which Christian missionaries have made such a valuable contribution. Our Commonwealth of Nations has been outstanding for the guidance and leadership given in this field.*

It is in Africa that this process is now most significant, with former British territories in the vanguard of those attaining nationhood through peaceful transition. You will have heard it said that 1960 is "Africa's year". The reference, of course, is to the great revolution which has rapidly been gaining momentum in that great continent. You will realize more than most just how extensive and significant is the political change which has taken place there in the last two years. And the end is not yet in sight. Two years ago there were but four independent states south of the Sahara—Ethiopia, Liberia, the Union of South Africa and Ghana—the latter launched in 1957, being the first truly African state to assume independence following the colonial period. Ghana's independence was in a sense an African turning point starting a movement which will have far-reaching consequences.



By the end of this year the role of independent states will include such giants as Nigeria, the Congo and probably the Mali Federation. Looking ahead five years, it would perhaps be simpler to list areas where the African will *not* be in control of his own destiny than to list those where he will.

### Help for Emerging States

In a material way we are extending help to the emerging states. During 1959, for example, 18 Ghanians were brought to Canada for training and seven Canadian experts were sent to Ghana. Nigeria sent one trainee to Canada and I fully expect that with the opening of a Canadian mission in Lagos this spring our assistance will be expanded.

To other Commonwealth countries and territories in Africa Canada is providing aid through a programme of general assistance to education and through the Commonwealth Scholarship and Fellowship Plan. That Plan, you will recall, was a Canadian proposal approved at the Commonwealth Education Conference at Oxford last summer which led to the establishment of a scholarship and fellowship exchange programme encompassing in all about 1,000 students from all parts of the Commonwealth. Of this total number, Canada has undertaken to provide for 250 of which a portion will come from Commonwealth countries and territories in Africa. In the general field of education, African members of the Commonwealth indicated at Oxford their pressing need for assistance in teacher training and in the supply of teachers. Canada responded to these needs by undertaking to send out teams of teachers who would train African citizens in teaching techniques and by offering to receive trainees in Canada for the same purpose.

### The Far East

In a different context, may I turn for a moment to another area which I know to be of special concern to this audience—the Far East and, in particular, Japan and China.

Our relations with Japan are excellent—in fact she has proven to be one of our best friends both at the United Nations and in the international arena generally. Japan has made a remarkable recovery since the war and her leaders have shown determination to rebuild their nation as a progressive and forward-looking democracy. In this they are achieving great success and I have no doubt that here again the efforts of Canadian and other missionaries are over the years bearing fruit.

*As you know, the situation with regard to Communist China is completely different. This problem is made particularly difficult by the attitude of the Peking Government itself. There is no doubt in my mind of the validity of the proposition that recognition on the part of Canada, unless accompanied by explicit acceptance of Peking's claims to occupy Taiwan (Formosa) would in all probability serve only to bring about a worsening in our relations with Communist China. That is the only interpretation that can be placed on the words of the Communist Chinese Prime Minister, Mr. Chou En-lai, when he said last April:*

*"Taiwan is an inalienable part of Chinese territory. We are determined to liberate Taiwan, . . . All U.S. armed forces in the Taiwan area must be withdrawn. The Chinese people absolutely will not tolerate any plot to carve up Chinese territory and create two Chinas. In accordance with this principle, any country that desires to establish diplomatic relations with our country must sever so-called diplomatic relations with the Chiang Kai-shek clique. . ."*

I have said that the Canadian Government is not prepared to take any step that would facilitate the Communist occupation of Formosa. The

reasons for this are fairly simple. There has been evidence that Peking is willing to use its growing military power against its neighbours in Asia in what it evidently considers to be its national interests. The occupation of Formosa by Communist China would be an important victory in that country's attempt to achieve a dominant military position in Asia.

## Refugee Year

Finally I turn for a moment to another subject in which this group has played a prominent part—Canada's role in World Refugee Year. As you know, the Government agreed, as a special contribution to World Refugee Year, to waive certain immigration requirements in order to admit 100 tuberculous refugees and their families for treatment and rehabilitation in Canada—and to pay the costs of transporting these people to Canada, as well as the cost of establishing the families in suitable accommodation and of maintaining them until they were able to support themselves. The Government also undertook to pay for hospitalization costs of the tuberculous cases if these were not borne by provincial governments. As it turned out, most provinces volunteered to accept treatment costs.

This project will cost the Federal Government several hundred thousand dollars and represents one of the major contributions by governments to the World Refugee Year programme. Aside from the substantial cost involved, it represents an important contribution toward the solution of one of the most tragic aspects of the refugee problem, the rehabilitation of the so-called "hard core" cases. The Canadian project has been hailed by the High Commissioner for Refugees as a humanitarian programme unique in the annals of post-war refugee migration. It represented the first time that tuberculous refugees from the European camps had been admitted by any country *outside Western Europe*, with full financial responsibility being accepted by the Government.

But I want to remind you that other refugees, in addition to the tuberculous cases, are being admitted to Canada during World Refugee Year. Since it began at the end of last June, Canada has admitted close to 2,000 refugees (including the 344 persons selected under the tuberculous refugee programme). It is my expectation that during 1960 Canada will provide increased opportunities for refugees within its regular immigration programme. In addition it is our hope that a substantial number of handicapped refugee families will be admitted under private sponsorship arrangements. As you know, the Government has broadened the categories of sponsors during World Refugee Year so that voluntary agencies and municipalities may act as sponsors. The Government certainly desires to co-operate fully with the charitable organizations who wish to assist refugee families to begin a new life in Canada.

*In addition to the special contribution for World Refugee Year, Canada in 1959 contributed well over \$2 million in cash and kind to continuing refugee programmes. She was the third largest contributor to the regular programme in 1959 of the United Nations Relief and Works Agency for Palestine Refugees (\$500,000), and the second largest contributor to the regular programme in 1959 of the High Commissioner for Refugees (\$290,000). In addition, we contributed \$60,000 to the Far Eastern Programme of the Inter-governmental Committee for European Migration—by which refugees of European origin are removed from China to new homes elsewhere. To these same programmes an amount of \$850,000 is pledged for 1960.*

Although I believe that Canada's contribution to refugee assistance does not merit the criticism which it has received in certain quarters, I do not wish to give the impression that the Government is not concerned



with the need to make special efforts to overcome the refugee problem. I am not in a position this evening to say what the Government may be able to do in future, but I can assure you that we shall do whatever we reasonably can to assist the refugee programmes in attaining their objectives.

## THE FAMILY IN MODERN SOCIETY

DR. R. S. HOSKING, TORONTO

*An address to a joint meeting of presbytery conveners of the Board of Christian Education and the Board of Evangelism and Social Service, January 12, 1960*

### The Christian Family

Modern day living places severe strains on the family. Some social scientists think that the family is under such severe strains today that it is beginning to crumble. Dr. David R. Mace in a little book titled "Crisis" paints an alarming picture of the breakdown of marriage and family life. While not wishing to minimize the perils of family life, I think the Psalmist was right when he wrote, "It is God that setteth the solitary in families." History has shown us clearly that there is a toughness in the family. It lives on in spite of many forces and influences that one would think would destroy it.

Dr. Mace said in a recent address, "There are families the world over, and have been since the beginning of the human race, but the Christian faith has established better standards for the fulfillment of the family function." He refers to the standard of monogamy, and that the basis of all relationships within the Christian family shall be love—human love—which is, as far as possible, a reflection of divine love.

Dr. E. R. Groves in a book titled, "Christianity and the Family" points out that, "The family has an advantage over all other social institutions. It is the most mature in its evolution, and it provides the most intimate of all relationships. It is the meaningful associations of the family, the giving and responding in the spirit of love of its members, that protect the average home from the tyranny great authority tends to bring."

Some of the teachings of Jesus about God and about the Kingdom can be understood and appreciated best from the point of view of the family. The Church must not only stress the value of the family, it must face up to the changes which are taking place with bewildering rapidity in our time.



## I. SOCIAL AND ECONOMIC TRENDS AFFECTING THE FAMILY

### The Family in Society

*The family is an integral part of the community and while it contributes to the community it is also affected by the web of institutions and forces which make up the community. In "The Family in Contemporary Society" a report of a group convened at the behest of the*

*Archbishop of Canterbury is this definition, "The family is a cell of love, created by the life-long friendship between a man and a woman, with complete sharing of body and mind, and with, normally, the procreation of children. The family is not sufficient unto itself; it is dependent upon and contributes to society, and while making possible the richest personality development of its individual members, it also prepares them to serve their fellowmen and to live together with them in the wider family of humanity."*

### **Population Trends**

Canada now has a population of 17,650,000 people. Some two million immigrants have come to our shores since World War II, and 55 per cent of them came to Ontario. It is estimated that by 1980 our population will be 26,650,000.

In 1958, 470,118 babies were born in Canada, reflecting the continued high birth rate trend. What has come to be known as "the bulge in the birth rate", accounts for the fact that 23.5 per cent of our total population in 1956 were children under 10 years of age.

### **The Aging Population**

A pronounced general aging of the Canadian population has been evident for the last twenty years and this may accelerate. In 1951 the life expectancy at birth for males was 66.3 and for females 70.8. The rising standard of living, better sanitation, an improvement in working conditions, including the elimination of many occupational hazards and the tremendous advances in medical skill and public health service have all had their influence.

### **The High Birth-Rate**

Students in this field say that Canada's high birth-rate is not due to an increase in the size of families, but rather to the increase in the numbers of marriages, the earlier age of marriage, and the earlier birth of children after marriage. Dr. Elizabeth Govan, speaking of the trend towards earlier marriages says that this is probably due to, "higher wages, the greater acceptance of married women working, less emphasis upon 'enough money to get married on', more emphasis upon capital expenditures out of income, etc."

### **Industrialization and the Family**

Professor Titmus of the London School of Economics has this to say about industrialization, "If the first industrial revolution was characterized by the change-over from domestic to factory production, by the invention of the steam engine, and the use of coal and iron, the second industrial revolution bears the mark of the division of labour, mass production, the conveyor belt, and automation."

*About 40% of all workers in 1900 engaged in agriculture; in 1956 this percentage had dropped to 16. Less than 17% of Canadian workers in 1901 were in manufacturing industries, but about 25% were so employed in 1956. Since World War II more workers have been employed in manufacturing than in agriculture.*

### **Urbanization**

*Along with industrialization goes urbanization as workers and their families move to the cities. In 1900 62.3% of Canada's population were*



rural while in 1956 the figure was 33.5%. Mr. Humphrey Carver, Chairman of the Research Committee of Central Mortgage and Housing predicts that by 1980, 56% of our population will be living in large cities.

## Standard of Living

A very noticeable up-grading in the standard of living is a characteristic of present day Canadian life. As the living standards have gone up we have placed increased emphasis upon the importance of material things, money and security in one's job, and status based upon the extent of one's possessions. The majority of people are more concerned about standards of living than about values for living. Security and conformity appear to be more sought after than those spiritual qualities which characterized much of an earlier family life.

## The Industrial Worker

With the rapid advance of automation, an "economy of abundance", greater prosperity, and an appreciable rise in the standard of living, are predicted. Much of the drudgery associated with the industrial process of the past will be eliminated. Machines will do the monotonous, conveyor belt type of work, and will do it more efficiently. A shorter working week is anticipated, so too is a shorter working span of life, with a later entry into the working force and an earlier retirement. But already new problems are arising. Some workers are trying to cover two jobs and some unions are concerned about this "moon-lighting".

Sir Geoffrey Vickers, Chief Consultant for Toronto University Round Table on "Man and Industry" has this to say:

*"The demands of work are often directly disruptive of family life. Economically, it is desirable that expensive plants should be kept in use for twenty-four hours a day; but socially, it is undesirable that members of the same family or even neighbouring families should work, sleep and enjoy themselves at different times. Economically, it is convenient that holidays and rest days should be staggered; socially, it is important that they should not be staggered. Economically, in days of full employment, it is desirable that mothers with children should go out to work; socially, a recent enquiry in my country listed this among the major adverse influences on children today. Economically, it is convenient that, as business reaches out even further and more actively, more fathers of families should spend more and more of their lives in trains and planes; but socially, it is, I believe, highly desirable that they should usually get home in the evening."*

## Mobility

Industrialism brings with it a high degree of geographical and social mobility. There is the change from rural to urban living, bringing with it changes in ways of life and scale of values. Because the place of work is often some distance from the place of residence, you have the development of "dormitory" towns where the worker sleeps but does not live. The stability of the family is imperilled.

From statistics supplied by the Research Department of National Health and Welfare in November 1959, 9,016 families moved across Provincial boundary lines, while 53,689 families in the same month changed residence. If November can be regarded as normal, it is quite possible that three-quarters of a million families move in one year. When families move from place to place children change schools, lose friends so often, that their progress in school and their security is hampered.

Automation will increasingly be a factor in the displacement of workers from accustomed jobs, necessitating retraining and re-location for new jobs.

### Women in the Labour Force

*Approximately one-quarter of the labour force in Canada are women. They are one-third in the U.S.A. In 1958 the Women's Bureau of the Department of Labour published a study "Married Women Working for Pay," which says, "In 1958 one in four non-farm workers is a woman, and 40% of these are married women. The number of married women working has increased from 10% in 1931 to 40% in 1958. Of these married women working, 44% had no dependent children.*

The role and status of woman has changed. She has more economic and social independence than ever before. In a recent essay on the Welfare State, Professor Titmus of the London School of Economics, suggests that "It was not political emancipation that changed the pattern of woman's life in our generation, but planned parenthood. Women have not", he says, "to any degree made use of their new political status, but they have made use of their deliverance from the dangerous succession of yearly pregnancies that bound them to the home. This is the really significant factor in women's freedom today."

*The outlook for many women in our modern society is roughly as follows. For the first 20 to 25 years of her life she is growing up, learning, and earning. For the next 20 to 25 years she will be adding the responsibilities of home-making and child rearing. For the next 20 to 25 years she will be an active interesting individual with a grown family, that is, for half of her married life, during which time her husband will likely pre-decease her. There appears to be general agreement, in several countries, that mothers of children under three years should stay at home with them.*

### The Older Person

Our population is aging and we have many older people in Canada. Due to several causes, not the least of which is better and improved medical practises, people are living longer. Life expectancy is increasing and probably will continue to do so. In 1956 there were 1,768,855 persons over 60 years of age in Canada. These oldsters face many problems of employment, living quarters and often live very lonely frustrated lives. It has been said that we have outlawed the inlaws, and certainly the modern family does not often include grandparents or older relatives as in a former day. While there are gains for the young family to be on its own, older people do pass on tradition, values and experience, which may be lost to the young family.

## II. EMERGING FAMILY PATTERNS

### Changed Function of the Home

Until the Twentieth Century the home was an economic production unit in which the members of the family co-operated to produce the necessities of living. As industrialization and distribution have grown, economic production has shifted from the home so that many families now purchase most of the necessities from outside. This is as true of rural families as of those in urban centres. It has changed the character of the home and even of the family. Houses are smaller, and in the cities closer together. Children are no longer units of production, grandparents and other relatives, no longer helpful auxiliary workers, usually live by themselves.



Fathers spend the major part of the day away from home, many mothers go out to work, and even children spend more time in school and outside the home in youth organizations and at play.

The home is still basic to Canadian life. While its production function has disappeared, it has continued to hold its more basic function of providing a centre of relationship for the man and woman, and a centre of growth, development and training for the children.

### Changing Role of Husband, Wife and Children

*The role of members of the family is changing. Woman with her improved political and employed status, with more education, and better household facilities, and with planned parenthood is much more an equal partner in the home and community than she has ever been before. She is often employed outside with resultant gain in income and status, but less of time at home. The man, no longer the sole provider and source of authority is more a participant in home making, and the couple undertake its responsibilities of child rearing and housekeeping jointly. The distinctive roles of husband and wife are changing, but are not yet clear and distinct. Where either husband or wife is immature, these changes and this new freedom may result in family discord and if serious, to family breakdown.*

We do not yet know what this changed relationship between husband and wife will do to the quality of their relationships. This new found freedom on the part of the wife, and the added responsibility in the home of the husband may affect the values of family living. Where there is growing understanding between the two and increased conscientiousness about their behaviour towards each other and the children, this should strengthen and enrich human relations.

With more democracy in the family, the children will enter into family planning and activities and, especially the older children will carry more responsibility. With an increase in education on the psychological principles of human growth and development, children will become more responsible members of the family group.

### Outlook for Successful Marriage

What is the outlook for successful marriage in Canada. Dr. Thomas G. Donnelly, a Canadian now on the staff of the University of North Carolina, submitted a Memorandum to the Commission on Christian Marriage and Divorce, in which he notes that Canada can look forward to the following:

1. *A high rate of marriage will be maintained. About 90% of Canadian women marry. Marriage among teen-agers will sharply increase.*
2. *Marriage will cease to be synonymous with full-time housekeeping.*
3. *For various reasons, divorce rates will increase.*
4. *The trend will be to fairly large sized families, by comparison with a few decades ago.*
5. *The "middle class" ethos will tend more and more to dominate the average Canadian family.*

Dr. Donnelly further comments upon the severe strains the family is undergoing. He mentions such things as: the equality of the sexes; the social and the economic independence of women; the vanishing stigma against divorce; the growing individualism; postponed families, and the population mobility.

In the year 1958 there were 470,118 live births, 130,523 marriages, 6,211 divorces; 1957—18,629 illegitimate births. The percentage rate of illegitimate births to live births in 1957 was four. Ontario and Quebec have the lowest rate—each 3.2. The divorce and marriage ratio in 1958 was 1 to 21. The figure quoted for the United States is one in four. Dr. Donnelly points out that Canadian figures are misleading in as much as Quebec and Newfoundland have no divorce courts. If the population of these two provinces were left out, you would get a figure of one in seventeen. In 1958 British Columbia as a province, had a rate of 1 in 7.1. These divorce figures do not take into consideration the divorces secured by Canadians in the U.S.A. and in other countries. If all these figures could be secured our record of marriage failures would be much higher.

### **The Church and the Family**

This sketchy review of factors influencing the modern family could be extended, but enough has been written to convince us that the family in modern society needs study, understanding, and guidance. The average parent is not capable of understanding what is happening to family life. In fact most parents are unaware of many of these factors, and if they are aware of them they do not know what to do about them. They will need help and guidance.

Who is to give this help and understanding? It will have to come from many sources but in this paper I am concerned with the challenge to the Church. What happens to family life has always been the concern of the Church and the Church through the years has done much to improve the family.

### **Christian View of Sex**

There are many writers today who are critical about the Christian view of sex, and some describe our position or lack of position as "a dark page in our history". One writer says that the Church at times appears to equate sex with original sin. Dr. Seward Hiltner has written a very searching book *Sex, Ethics and the Kinsey Reports*, trying to re-think the Christian view of sex in the light of the Kinsey studies.

Here are some suggestions from his concluding chapter. "Kinsey's findings (or lack of findings) present these challenges to the Christian forces in terms of what they have done that they ought not to have done.

- a) *An unintentional depreciation of the personal-fulfillment potentialities of parenthood. In so far as religious forces have given the impression that propagation is the sole justification for sex activity, the result has been to help people to misunderstand the relationship that parenthood bears to personal creative fulfillment.*
- b) *There are a good many indications that the religious forces have not adhered to their own convictions about the necessity of building ethical attitudes from within, instead of from without.*
- c) *How can we escape the conclusion that the Christian forces have sometimes put a tone of guilt around sex.*
- d) *We can hardly assert that the religious forces have been blamelessly Christian in dealing with people who are sex variants."*

Hiltner doubts that a feverish round of new programmes of sex education, conceived at headquarters and dedicated to the proposition that the "provinces" cannot think for themselves, is likely to help. To be successful at all the "provinces" must be behind such education.



On the positive side Hiltner suggests:

- I. We must study and discuss the situation as we have never done before.*
- II. All of us who have a Christian ethical concern about sex can be more explicit, at all relevant points in our work, about just what we believe the Christian view does and does not mean and imply.*
- III. In all those aspects of our life and work that involve sex, we can make the conscious effort to include something basic that the Christian view implies—attention to process as well as to result.*
- IV. We can and should bring constructive criticism to bear upon all existing basic attitudes toward sex. We must make clear that no existing attitude toward sex is above the judgment of God."*

## Marriage

The Church has always regarded marriage as a sacred institution. Anyone aware of the number of marriage failures, and who knows this better than the minister of a local Church, realizes that more, MUCH MORE, must be done in preparation for marriage. With the age of marriage going down year by year, and more teen-agers getting married, we must do some radical thinking and acting in this area. Dr. Mace thinks that we have oversold marriage. We have too many silly and false ideas in the language and literature of marriage. We speak of "falling in love." No one ever fell into the kind of love Paul speaks about in Corinthians. "Marriages are made in Heaven." God is not given a chance in far too many marriages. A few marriages may have been made in Heaven, but all of them must be lived on earth. Too many stories end with "and they lived happily ever after." What utter nonsense. Picking a life partner and getting married is one of the most serious and important things that a person ever does in all of his life. We must have more adequate and more universal pre-marital preparation. This is a real challenge for the Church.

## Marriage Breakdowns

What is to be done about the families in trouble? In the Y.M.C.A. we do get a great deal of time and service from lay people. Recently the Church laymen have become more active in Church work. Sometimes there are professional people in the local Church who might give help. In many cases of serious family breakdown the professional social worker can take over, providing the one in trouble is willing.

It is not possible, in the limits of this paper, to deal with all the implications for the Church in the many and varied forces in modern society. Some of these are not new to us, but they are upon us in such a variety and with such force they appear to be new. In the face of Industrialization, Urbanization and Mobility the Church must continue to contend for the worthwhileness of the individual. In an affluent society, with rising standards of living the words of Jesus are still relevant, "Man does not live by bread alone." There are spiritual values above, beyond and outlasting material standards of living. In a time when the role of women is changing, we must extol and recognize the eternal values of motherhood. Housekeeping must be seen in its true light of home-making and a good home is one of the greatest blessings of life.

There is a challenge and an opportunity for the Church, by study, research and other appropriate means, to help the family and its members to know and to achieve those basic values of family living which, all too often, are neglected. The Church should lead in this but it may wish to co-operate in some phases with Community forces, and also, at times, act as a goad to community efforts.

# A FUNCTIONAL APPROACH TO OUR MINISTRY TO FAMILIES

DR. WILLIAM H. GENNÉ,

*Director, Department of Family Life, National Council of Churches  
of Christ in the U.S.A., New York.*

There are five functions that any family must perform. Or we can say any "household" must perform, because these functions are required whether the household is made up of parents and children, or adults only, or, indeed, a single person living alone still has to perform these functions.

## The First Function is the Management of Time

Any parent discussion usually discloses a feeling of concern and frustration about the rush and pressure of activities. But time is the one thing God gives us all equally.

*We will never have families of spiritual poise and power until they have learned to manage their time choices. Simply to exhort them to take time to pray, read the Bible, or conduct family devotions only increases their sense of frustration and guilt. We must be very realistic in our help.*

We can begin at the very immediate and practical level. How do you manage your daily schedule? Where are the points of irritation and resentment? What changes would eliminate these?

How many responsibilities do we carry in church? In community? Are we trying to do too many so that we do none well? I sometimes feel that the work of the Kingdom is most hindered by its over-zealous friends who undertake too many things and do none of them well.

Of course, discussions will begin to move to the deeper level: how do we know what God wants us to do? What is God's will and purpose for our lives? Thomas Kelly's *Testament of Devotion*, particularly the chapter on the "Simplification of Life," has been helpful to many at this point.

Only as we make our theology relevant to these day by day decisions do we make God a vital force in the lives of our people.

## The Second Function is the Management of Money

The failure to perform this function adequately causes great anguish. There is some research that points to this as the second highest cause for divorce in the United States.

Here we must be very careful. Many folks regard this as a personal matter. Far too many also have a bit of resentment toward the church as a "gimme-gimme" institution. Unfortunately some stewardship materials—while they may start out talking eloquently about the stewardship of time, money, and talents—usually seem to end up talking about giving to the church.

*Families in debt because of unwise commitments are not going to become cheerful givers until they have been helped to manage their total resources in such a way that they feel they are masters of money rather than its slave.*





One non-threatening way to begin in this area is the helping of parents to understand better how to use allowances to train children and youth in money management. This often is an indirect means of helping the parents strength their own practices.

Consumer education must also be a real part of this effort to help people use their money wisely. Business spends millions in motivational research and merchandising techniques to separate people from their money. Who is to help them resist this tremendous onslaught?

Here, too, we move to a deeper level of God's plan for our lives. How do we keep our wants simplified and our focus on the really important relationships and quality of our lives?

### **The Third Function is the Guidance of Growth**

This means that we must help persons to a continual understanding of change and growth. This affects growth in all of its aspects—physical, mental, emotional, and social—all of which are infused with the Holy Spirit.

*Obviously this is a broadly inclusive statement of this function. Let me highlight just one or two topics that come within it. We've heard about the aging and still have a long way to go in preparing folks for retirement, widowhood, and the later years. But what about the middle years when children have grown and left home? The average woman today is in her forties when her children marry. She's only in her thirties when they go to school full days. With a life-expectancy in the seventies, the average woman has a quarter of a century of life after her active motherhood and some of these years mark the peak of her vitality and potential usefulness.*

We are a youth worshipping culture and often adults reaching their middle years face a more or less traumatic adjustment. Women face the physical changes of the menopause. Men face their maximum attainment on their job. Both feel they are older. What is the church doing to help these folks achieve their maximum development as persons and the fullest growth in their on-going relationships within the home?

Another area of growth is to help children, youth, and adults understand their bodies as temples of the Holy Spirit. Certainly much of the delinquency with which we are concerned arises from the misunderstanding and mismanagement of growth in the area of sex. Realistic sex education will recognize that our traditional morality is under severe attack in many quarters and grossly disregarded in many others. Only as we really come to grips with the real questions our people are asking can we help our adults to achieve for themselves as well as their children the fullness of life that we claim is offered by our Christian faith.

### **The Fourth Function is the Making of Decisions**

We know that industry is spending thousands of dollars to build better communication between management and employees and between management teams. It sounds deceptively simple to tell a husband and wife "to talk things over." We must realize, however, that there are deep emotional blocks to effective communication across sex lines. Even communication between men and women in the life of the church suffers from some of these blocks.

We know that skill in communication can be developed through training. Many of our young people approach marriage with two false assumptions: first, that "love" in and of itself will solve all difficulties and,

second, that Christians should never have any real differences of opinions. Both of these are false and one of the first steps in developing openness of communication is to expose the fallacy of these ideas.

There is an increasing body of information on communication from the behavioural sciences which we should be interpreting to the lay folks in our churches—to engaged couples, to husbands and wives, and to parents.

### **The Fifth Function is the Enforcement of Decisions**

This involves more than the discipline of children. All adults have to make decisions and enforce them. When we begin to look at some of the manipulative ways, some of them rather deceitful, that we use to enforce decisions in our home, we should be distressed.

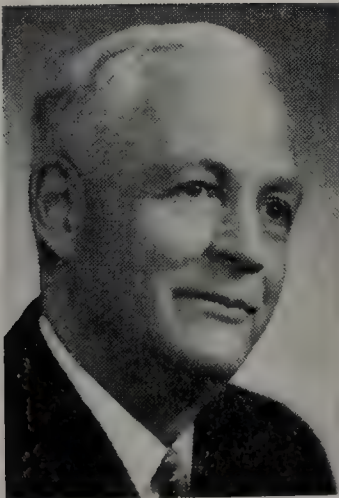
At the heart of this problem is our understanding of the nature of man and the nature of God and the way God works with man. If we are to help our people live in Christian Grace, we must give much more attention to these functions of Christian family living.

Here then are five functions. You may prefer to regroup them or to add some you feel I have omitted. This does not matter. If we are to evangelize—bring the good news of God in Christ to the bewildered and discouraged families outside the church—and if we are to strengthen and enrich the families within the church until they have a quality of radiance and winsomeness about them—then we must take some such realistic look at the functions the family must perform—and make our ministry relevant to them.

## *Reports of Secretaries*

REV. J. R. MUTCHMOR

*The Secretary of the Board, Toronto*



The Secretaries of this Board begin their reports with the task of the Church in mind. As a start is made in a new decade, we recall the United Church Catechism question about the task of the Church and its answer, as follows: "The Church is called to worship God, to watch over and care for all within her fellowship, to preach the Gospel to all mankind, to minister to the needy, to wage war on evil, and to strive for right relations among men."

### **I**

#### **EVANGELISM**

##### **New Testament Imperatives**

The gospels and epistles of the New Testament with their message of faith and practice, stress *four* words: repent, believe, go and give. Jesus, the Saviour, underlined the first two; Christ, the Risen Lord the second pair. In these words the Christian has his inclusive and continuing command.



*The Christian, however, in today's affluent society in which "the bland lead the bland" to use a phrase from Galbraith of Harvard, is not keen on repentance. He is superficial in belief. He is ready to go anywhere, any time, but seldom as an apostle in Christ's name. He is somewhat willing to give, at least of his surplus, particularly if the gift can be listed as a deductible item in his income tax return.*

Here, then, is the first and chief area of evangelism for both man and his prosperous society. Here is the gospel-task of the Church. These New Testament imperatives must come alive. They must make clear God's way of salvation in Christ. They must be made to tell the story of God's involvement in His world.

In these terms, repentance must conquer pride and power; faith overcome doubt and despair; apostleship, guarantee disciplined and loyal service; and the use of time, talents, and money prove that the followers of Jesus Christ will support far more effectively the whole mission of the Church at home and to the ends of the earth.

### Let us Communicate

With space annihilated by near rocket speed jets and swift as light-wave electronic inventions, such as radio and TV, man today has added mightily to his former extensive press and other printed methods of communication. Everywhere the little people, as well as the great ones, know the score in the game of world events.

This Board is increasingly aware of the evangelistic possibilities of the new methods of communication. We support better techniques in this field at every level. We co-operate with our Church's Board of Information and Stewardship. We work with the C.B.C. and private stations. We do our utmost to make the gospel message come alive in the local area and on the networks. We believe, however, that what the United Church is doing even with an increased record of *Observer* readers, stepped up radio and TV coverage and improved press relations is but a small start. We believe that far more must be done.

A small group of poor Methodist parsons started the work now known as our great Publishing House. Surely our strong Church today can begin far more strongly a work in Radio and TV which tomorrow will put our Communion near the top in the use of the new techniques of Communication.

### Proven Methods of Evangelism

After more than 20 years of secretarial experience in general evangelistic service, I am more convinced than ever, that wider use should be made of tried and proven methods of proclaiming the Word of God and making disciples for Jesus Christ.

*The primary place of evangelistic power is the pulpit. Here the United Church has a unique evangelistic centre of redemptive power. Here can be taught more of the deeper things of the Christian faith. Here is the place to proclaim the Word of God with such persuasion that men and women will be found and money given to add strength and purpose to the whole Mission of the Church.*

I believe also in the proven evangelistic work of the pastor. Just as the call of Jesus to repent and believe can be proclaimed by the preacher and taught by the teacher, so it can be lived out and loved in by the pastor. The United Church has a shortage of pastors. How is this need to be met? The answer is more and better pastors, ordained and unordained. The answer is to make real our doctrine of the "priesthood of all believers." The value of this method is attested to in the Bible and

Church History. These sources support the proven method of visitation evangelism. The going out of ministerial and lay pastors, two-by-two, house by house, apartment by apartment, room by room, gets results for God.

### The Message of Peace

The 1960's must be a decade of peace. This high objective will not be won only by political, financial and military leaders. Realizing that the longed for Summit meeting will be held next May, the leaders of the Christian Churches must, by thought, word and deed, do all in their power to build peace.

The message of peace, therefore, is as much or even more a part of today's evangelism than the regular preaching and teaching ministries and the proven pastoral methods.

I believe the United Church by its name and nature is called to bear a special witness to the gospel of peace. We stand for right relations among men. We work at this task at home and abroad. We have our industrial relations committees, promote such missions as the Gowland and Soper ones, and direct an effective study of international affairs.

### The Gospel of the Kingdom

Related to the message of peace, is the gospel of the Kingdom, indeed, this is its source. This is the gospel of the rule of God. It requires obedience. It demands a deeper theology. It is related to the New Testament imperatives referred to above.

This Gospel of the Kingdom is thwarted at two points in North America. It is identified with the earlier and partial "social gospel." It is regarded by our upper and upper middle class members as "socialistic" and therefore to be opposed.

*The plain fact is that United Church evangelism must be of the gospel-of-the-Kingdom kind. Ours is not primarily an ecclesiastical Church. The sequence we accept is that of "the gospel, the believer, and the Church." We do not accept the sequence that puts the Church first to be followed by the gospel and the believer, the last named to be accepted by a bishop, or any other ecclesiastical overlord.*

*Ours is an evangelical and reformed Church. As such we give first place to the gospel of the Kingdom. It is with this kind of thinking in mind, that I have continually stressed the need to relate the gospel to its witness and work. I believe with all my heart, that the gospel of the Kingdom must and will come alive with transforming power in the life of the believer in the fellowship of Jesus Christ which is the Church. I believe that this gospel of the Kingdom alone can save man and his society on all the fronts of life: moral, economic, social, political and international.*

## II

### MORAL ISSUES

#### Four Questions

As I began my section on Evangelism with *four* words, I begin this one on Moral Issues with *four* questions.

These questions are: (1) Is the Christian Church slipping? (2) Does society today accept lower moral standards? (3) What losses are sustained in community life? (4) Is the United Church class conscious?



## Is the Christian Church Slipping?

Percentage-wise, the answer is "yes" and "no". On the world front the percentage of Christians is slightly lower than twenty years ago. On the North American front the record could hardly be better. Church attendance is at a new high.

The question about the real strength of the Christian Church at home and abroad, however, remains and probably must remain largely unanswered. I believe the Christian Church is stronger today, as compared to Communism, than it was five or even ten years ago. In Canada the place and influence of the Christian Church is at a high level, but her prophetic ministry is weaker. She has slipped from her former high place in public affairs.

Among Protestant Communion there is a flight to the suburbs. In the United Church valiant and generally successful efforts to hold the line are being made in downtown and inter-city areas. There are some outstanding records of success in these difficult sections of urban life.

*A disturbing evidence of the Protestant Church's weakness is her increasing concern with frills. A disproportionate amount of time and effort is being spent on pulpit drapes, clergy gowns, altar lighting and bits and pieces of unimportant liturgy. The tragedy is that these signs of weakness appear in a day of revolution, change and challenge.*

## Does Society Accept Lower Moral Standards?

The answer is "yes". The morals box-score tells a sad story. A relatively large proportion of homes continue to be broken by desertion and divorce. The illegitimacy and abortion rates are slightly higher. The alcoholism rate is at a new top level and increasing. Juvenile delinquency and major crimes are dangerously up. Dishonest practices are more common in business. Labour's code of ethics has slumped. Gambling has increased. Observance of the Lord's Day has declined slightly.

To the answer that today's society has lower moral standards should be added a qualifying word. Our society is not happy in its sin, crime and short-coming. Its voters did not re-elect Ontario Cabinet Ministers who were mixed up in a gas pipe line scandal. Two Alberta cities chose new mayors in place of formerly popular ones whose behaviour was somewhat clouded. A B.C. Cabinet member went to prison. Canada's biggest brewery was recently before the Courts. Some old and respectable municipal councils have recently been in trouble.

More significant is an undercurrent of alarm and compassion. Society wants to help the alcoholic. The drunk in Ontario is not to be thrown into jail. The drug addict is to be regarded as a sick person. The released prisoner is to receive more help.

Even more significant is the voice of teen-agers as they attack the liquor traffic. There is also the witness of good people in all levels of government. Our country's Prime Minister and others who stand firm on the morals front, are the real men of distinction even if their pictures do not appear in Seagram's liquor ads.

## Are There Losses in Community Life?

There are several kinds of Community: industrial, topographical, social and racial. Due to rapid social change, every type of long established community is having a bad time. With one out of every four Canadian families on the move at the rate of once a year, this basic unit of society cannot get its roots down to form the seed bed of a sound community life. Folks in large cities who live in the same block, know

little of each other. Mostly they care less. The mammoth apartment is a cold, unfriendly place and their number is increasing.

The offset to these losses are the gains in the areas where the ex-urbanite lives. Here families are neighborly. The result is that the anti-community life of the big and growing city is ringed by vital happy suburban communities.

### Is the United Church Class Conscious?

*This fourth question is related to all of the other three. I believe the United Church stands in a slippery place because it is becoming a "clubby chubby Church." A recent survey of Observer readers (circulation over 260,000) recorded fewer than four per cent. of the Organized Labour type. I think this figure is too low, but low or not, it points to a dangerous trend.*

The United Church is holding its farmer and small shopkeeper, as well as its professional and successful and even rich business members. It's holding many of its youth and women members. But it is losing labour.

It was with the loss of Labour that the Protestant Church started to decline in Britain until today, fewer than ten per cent of all the people there have any vital relation to the Church. Here is a lesson. Will we try to learn it and learning it mend our ways.

## III

### HUMAN RELATIONS AND ECONOMIC AFFAIRS

#### Property and Power in the Massive Society

Some economists say there are four, others five stages in the development of man and his society. All agree that the most advanced form is the highly organized or massive society with the United States as exhibit number one. The European common market group of six nations now in process of formation, is another. The U.S.S.R. is a near third striving to be first, and predicting it will be by 1970. Canada, being closely related to the U.S.A., is a near section of a massive society, but located between the U.S.A. and the U.S.S.R., our land could be "massively" squeezed. We could be snuffed out or absorbed.

Massive societies have power. This power is related to property. Views of property vary. If we include the record of the United Kingdom, at least five concepts of property may be recorded. Since power based on property affects the lives of men and women, it may be fairly argued that these concepts affect human relations and therefore are a concern of the Christian Church.

#### I list five views of property:

*(1) Almost all property in North America is privately held. The biggest owner is the Corporation. Corporation property, like General Motors, belongs to its shareholders. Its use and power is directed by its top executives. Executives in the really big corporations are part of the "power élite."*

*(2) In the United Kingdom, and in a lesser degree in Canada and the U.S.A., property may be nationalized. When Britain changed coal mine ownership from private and corporate to national, it paid off the shareholders. Canada did likewise when it took over the railway properties now operated as the C.N.R.*



(3) *In most countries, much property is held as public utilities. For many years, this has been true of postal services and water supply. It is increasingly the case with electrical and gas services. In Britain, and in a lesser way in North America, housing is being regarded as a public utility.*

(4) *The U.S.S.R. and Mainland China by revolutionary means, transferred private and corporation held property to the people. The State took all. There was no compensation. Rather, violence broke out and many landowners and others of the property class lost both land and life.*

(5) *A new concept of property control is developing in such programmes as the co-op, pension funds, controlled marketing plans and profit-sharing. For a long time, Organized Labour either disregarded or opposed profit-sharing. Now some leaders, including Walter Reuther, favour it. What started as a fringe, is now a force and a source of property based power.*

The Christian Church must study the power and property questions. It must see the significance of these matters, especially in relation to the Welfare Society of which I speak next.

### **The Church and the Welfare Society**

Today's Welfare Society, has succeeded the Welfare State. The former was a product of socialism; the latter belongs to all major political parties.

The Welfare Society is a prime example of the truth that God can make the wrath of man to praise him. This new social concept was born out of World War I and II. In these conflicts, Western nations learned their capacity to wage war; they wisely concluded that they had an equal capacity to wage peace. A few economists, such as Marshall, early pointed the way. Pigou, Keynes, Beveridge, to name a few in Britain, created the pattern of today's Welfare Society.

The Welfare Society is based on Jesus' teaching that the strong should help the weak. It makes real the Pauline word that we are members one of another. It tells the story of a people, like the Canadian people, moving from dependence, to independence, to inter-dependence.

Here is a good gospel for human relations at home and abroad. It is a Christian answer to Communism. It requires discipline and it costs money and these are my next subjects.

### **Waste, Tight Money, Hard Work**

I have spoken of such modern terms as Affluent, Welfare, and Massive—all in reference to today's social order.

*We enter the 60's after a half century that has left its mark on us. The first decade of the 1900's moved us rapidly to a larger nationhood, the 1910's were marked by a big immigration followed by World War I. The 1920's gave us a false prosperity and the 30's the tragedy of depression and then came the 40's and more war and beginning of recovery. The 50's were affluent and saw the flowering of the Welfare Society. The 60's begin with confidence clouded by some threats, such as tight money; and some falsehoods or lies, such as the easy way out, and something for nothing.*

Tight money poses a problem that gives concern to the Christian Church. It means higher interest rates and therefore a tougher time for young married couples and their families faced by mortgage payments on their little suburban homes.

It is not my purpose to discuss tight money and banking policies. I am not competent in that field. I can say, however, that tight money can be made less of a hardship if Canadians will do two things: reduce waste and work harder.

The waste of over-indulgence in liquor and the folly of gambling can and should be reduced. Here is one place to save money in a big and helpful way. Again, the waste of luxury living can be cut. All sorts of feather-bedding can be eliminated.

Most of us could and should work harder and to better purpose. Nelson Rockefeller, basing his argument on studies made by the Rockefeller Brothers' Fund, told the Economic Club in New York last November 9th, that Khrushchev's boast that the U.S.S.R. would out-produce the U.S.A. by 1970, would not become true if Americans would work harder. Rockefeller claimed that an extra few hours added to today's short 40 hour five day week, plus improved machinery and techniques, such as automation, would push the present annual growth rate from two to three per cent to a new level of six per cent.

*I think the Christian Church must concern itself with waste and profligacy. It must stand for disciplined living and hard work. One thing in North America's prospects for the 1960's seems sure; we will not much longer maintain our high standard of living unless waste and profligacy are checked; honest work required and lower production costs achieved.*

### Making Geography

In the full length book history of the 43rd Battery in which I served as a Sergeant in the first war, one of its three authors, all of whom died in battle, told of a new recruit's first front line comment. Just before a big raid the new recruit said to his officer, he reckoned they were about "to make history." "History be blowed," said the officer, "our task right now is to make geography."

Today, the Christian Church must devise new ways to enter with a new dynamic upon its mission "to make geography." There is lost ground in evangelism to be recovered and new ground to be occupied. Likewise on the fronts of moral issues and human relations and economic affairs and international concerns, the 1960's are days in which "to make geography" for God and His Kingdom.

## IV

### THE DAILY TASK

During 1959, my travels extended from Nova Scotia to Saskatchewan. My visit to Regina in the earlier part of the year was to be present at my mother's funeral. Many good friends known best to my brother Harry during his Regina ministry, helped greatly on that occasion.

Visits in Winnipeg were few and brief and were chiefly in connection with evangelism and the proposed Home for Senior Citizens.

In August, Mrs. Mutchmor and I had a happy ten days at Berwick Camp, Nova Scotia. We motored east via Quebec and New Brunswick and returned via Truro, Sackville and Moncton to visit our Homes and Institutions at these places. At Berwick, I was responsible for one evening service, which I did poorly and five lecture periods, at which I made a slightly better score. Impressions of Berwick were entirely favourable. It is a powerful centre of evangelism approaching its 90th birthday.

The Conferences on Evangelism at Whitby, Hamilton and Chatham, all now well established, were successful. I helped with the Second



Churchmen's Seminar on International Affairs at Ottawa in February. My other Conference duties included speaking engagements at a Baptist Conference near Pittsburgh, Pa., and a United Church of Christ one at Dunkirk, N.Y. I also helped as a staff member at Board of Men's Conferences at Alma College and Stirling.

I had more than the usual number of invitations to speak at presbyteries. Likewise, calls to lead discussion groups at Men's Clubs were far more numerous. There were many Sunday engagements including Anniversaries.

Early in the year I had an anxious time over legislation of the Newfoundland government, which seemed to threaten civil liberties.

In the Autumn, Dr. Berry had a serious illness, from which he has made a good recovery.

During the year there were two staff weddings: Miss Beverley Bowthorpe, now Mrs. Kendall Bolduc; and Miss Felicite Kirby, now Mrs. Paul Tennyson. Fortunately Mrs. Bolduc continues on our staff, but Mrs. Tennyson resigned to help in a newly established firm directed by her father and husband. Mrs. Tennyson's position has been filled and a fourth member added to our office staff.

My office work is heavier. More time is required for Homes and Institutions. I attended the Annual Conference meetings of the Toronto, Hamilton and London Conferences. At Hamilton Conference, I had a share in the dedication of the recently opened Niagara Ina Grafton Gage Home at St. Catharines. It will accommodate 52 Senior Citizens. During 1959, the first unit of the Gorge View Society Home for Senior Citizens was opened in Victoria, B.C. Extensions to our Homes in Moose Jaw and Neepawa were completed.

I continued as Secretary of the Committee on the Church and International Affairs and completed my 21st year as Secretary of the C.B.C.'s National Religious Advisory Council. I have continued as a representative of the Board on the Executive of the General Council, the Board of Finance, the Executive of the Canadian Council of Churches and the Canadian Temperance Federation. I have served also on some special committees, including the one on the reorganizing of the women's work of the Church.

## V

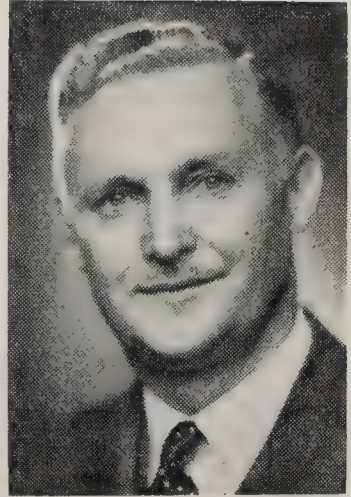
### APPRECIATION

It has been another two-way street year. Presbytery and Conference conveners have given us good co-operation.

I am indebted to our Chairman, Dr. Birtch, for wise counsel. Board members have been responsive and helpful. I greatly enjoy the confidence and fellowship of my secretarial colleagues and am much indebted to our office staff. Once again, my secretary, Miss Mary O'Keefe, has given loyal and efficient service. The year 1959 was a good one. I am grateful to God for health and strength and pray that my work in His service may be acceptable.

### A Need for Discipline

We suffer in the western world from democracy run wild. The notion is prevalent in political and community life, in educational and even in church circles that freedom can be had without law and the good life without discipline. It is the fashion to despise what is falsely called Puritan morality. The real basis for the morality of our forefathers was not simply "blue laws". The basis of all that was good in Puritan society was discipline. It was this discipline which laid the foundation of the culture of the English speaking world. While we may not in the twentieth century put the same content into our disciplines, yet we cut ourselves adrift from our foundations at our peril.



*It is as simple as this—we are only free to drive our automobiles as we agree to keep to one side of the road. Until we learn this simple lesson we will be beset with moral problems which arise from the confusion of freedom with license, and the good life with selfish satisfaction of one's own desires.*

### The World Lives on Borrowed Time

This world could have been destroyed ere this. Annihilation, complete and entire, is not only a possibility but an ever-present danger. The balance of terror on which the world is poised may any moment tip over to the side of total destruction of all things. We live tottering on the knife edge of eternity. All other facts of life sink into insignificance beside this. The undisciplined act of ignorant or irresponsible people may lead to the disintegration of all life on this planet.

To help avert these evils is the task of the church. It may not yet be too late to save a seemingly doomed world. But how can quiet Christians living in Canada amid unheard-of prosperity, surrounded with clever gadgets enough to give them both leisure and opportunity to enjoy it, be made aware that they should live as "dying men in a dying world." There is only one answer, they must accept the disciplined application of the Christian gospel to every area of common life. It is the task of this Board to help to bring this about.

### Incongruities in Juxtaposition

The deliberate wordiness of this title is intended to bring sharply into focus the shocking state of affairs in this undisciplined world of ours where things mutually exclusive exist side by side without provoking either discord or even comment.

One sign of the lack of discipline today is this strange fact of moral contradictions. Attitudes and opinions which are irreconcilable live in a proximity which can never be a union. Governments, Churches, Service Clubs and Christians hold in watertight compartments views which are in complete variance the one with the other. Consider the following:



*It is held that peace can be obtained through preparation for war.*

*A company may have a practising Christian as its president belonging to a denomination which forbids its members to gamble and be fined by the law for promoting a sweepstake.*

*A great city newspaper may print editorials urging citizens to uphold the law and at the same time itself use a device to circumvent the law.*

*A government may have a law which forbids people to drink and drive, and at the same time license a liquor outlet which can only be reached by an automobile.*

*A brewery can sell intoxicating liquor which is a prime cause of highway accidents and at the same time promote a campaign of highway safety.*

*A nation can spend \$1,000,000,000 on a useless jet plane intended for destructive purposes and at the same time leave the problem of finding a cure for cancer or muscular dystrophy to the vagaries of a charitable fund.*

*A society may make the killing of people in war a first charge on taxes, but the care and relief of people largely a matter of charity.*

*A Church can find finance enough to build palatial church and office buildings and at the same time find it difficult to raise enough money for welfare or mission work.*

So one could go on and on. The point is that this strange medley of contradictions in our society, these incongruities in juxtaposition, point to a frightening lack of discipline and reason, which must, if our civilization is to survive, be amended.

### **The Church Needs a Sense of Urgency and Discipline**

As a churchman I must begin here. It is still true that spiritual values must be the foundation of any enduring society. This being so the Church, which is the custodian of and spokesman for Christian values, should itself be disciplined. Of all the Boards of the Church none has a greater responsibility to bring to the Church this need of discipline, this sense of urgency. But tragic as it may seem the church is but little more disciplined than society, and often seems even more complacent with things as they are than many secular institutions. In regard to discipline consider three major areas of the Church's life and work, congregations, ministers, and the various denominations of the Church:

(1) *There is a Need for Congregational Discipline:* I speak here of The United Church of Canada, although I am reasonably certain that the situation is not greatly different in all branches of the Church, both Protestant and Roman Catholic. There is a false value placed upon the right of local congregations and churches to make their own decisions. The church is, of course, rooted in and grows through the local fellowship of its people, the people of God. No one can dispute this. But the local fellowship must be disciplined by the larger and wider fellowship, by the doctrine, church order, and total programme of the Church catholic.

*Most congregations would welcome discipline. Their lack of it, and the fact that church programme often becomes an elective rather than a required responsibility, arises more from ignorance than any wilful disregard of church order. Yet the fact remains that Church courts may make rulings concerning stewardship, evangelism, Christian education and even about such doctrinal matters as infant baptism and church membership, but whether these will be observed by the local congregation is too often a matter of choice. This tragic lack of solidarity and discipline in the church robs it of the sense of urgency it requires, and denies it the militant witness which it ought to make.*

(2) *There is a Need for Ministerial Discipline:* This tendency to congregational anarchy stems from the ranks of the ministry. Where ministers are not disciplined congregations have a form of democracy run wild, and the work of the Boards of the church is nullified. Too often ministers decide almost solely on the basis of personal prejudice whether or not they will pass on to the congregation the knowledge of the wider work and programme of the church as a whole. The attitude seems to be that this congregation is mine to do with as I like. So if the minister is evangelical the local congregation will have an evangelistic programme. If he is missionary-minded his congregation will learn something of missions. If he has a sense of stewardship there will be a stewardship emphasis in the local church programme. But for ministers who promised, when they were received as candidates for the ministry, "to submit" themselves to the "authority of the presbytery", this is scarcely good enough. Is there some way in which this Board in fellowship and in kindness can arouse in our ministers and sessions a more eager desire to discipline themselves for the common good of all congregations in The United Church of Canada?

(3) *There is a Need for Denominational Discipline in Canada:* How well does the Church Catholic obey its Master's wish "that they may be one as we are One." It obeys it so little that each denomination is prepared to insist upon its own freedom or license to pursue its own way regardless of the need for a united church witness to the world. Again the basic principle is so simple, namely, that because all men are different all spiritual experience is different. We cannot even if we would make men all of one mind and heart so that they will believe and worship alike. Peter is not nor never can become Thomas, and Thomas is unlike James. But the basis of democracy is that they each make their individual contribution to the whole work of the primitive church.

Although men be different they are alike in their fundamental needs. While the denominations, like their scholastic forefathers who seriously discussed how many angels could sit on a pin's head, are discussing fine points concerning the ordination of the ministry, the average man is puzzled about life and death, pain and suffering, the anonymity of man in a space age, and goodness and evil. As secretary for the Committee on Christian Faith for the last ten years I have noted how little the average man bothers when this excellent committee produces a statement about such a subject as infant baptism, and how excited he comes when it produces, as it did during the past year, a statement about Life and Death. The fundamental fact that unites men is not their common doctrine or form of worship, but their common need of God.

*It is urgent that the churches discipline themselves and offer to the world their united witness to God in Christ showing the relevancy of their faith to the common needs of man. In industry, in politics, in community life, in great international issues of war and peace, in care for the underprivileged and forgotten of the earth, a federated church could play an enormous part. In division Church witness is weak and faint. Doctrinal differences will never be resolved in our time. To wait for unity on this basis is to deny it. But our fundamental unity in Christ's concern for the world could be made a reality now. The first requirement is simple Christian discipline, and a realization of the urgent need of a world that is threatened with destruction and death.*

### **There is an Urgent Need for National Discipline**

Karl Marx predicted that capitalistic society would create the conditions for its own destruction through lack of discipline. Communists



still believe this and not without some justification. Men, Marx said, asserting their own economic interests in a setting of scarcity against the interests of others, would ensure periods of unrest and unemployment leading to class war which would destroy the economy. There were many things which Marx did not foresee, but he did know that economic anarchy could ultimately destroy society. In this he was correct.

But we are without discipline in our economic life. We each want what we can get of life's goods without regard to the needs of others. This is true, all too often both of management and labour, but also of the ordinary person. It is this selfish pursuit of the means of happiness at the expense of others which bedevils Canada's economy today.

There is no greater indictment of our western economy than the statement made by its enemies that its stability rests upon a war economy of armaments. The basis for this is the view that our economy relies upon an expanding market, and that the opportunity for expansion has largely ceased. Therefore it is necessary to discover products that people will not have to buy but which can be destroyed or which become useless. Armaments it is said perfectly fit this description. Support for the view is found in the fact that talk of world disarmament affects the stock markets of our economy.

But a disciplined nation could easily give the lie to this stock argument. We ought to see, if we would discipline ourselves enough to share our prosperity with the needy of the world, that not only would the problems of the nations helped be solved but our own problems also. The fundamental problem of our western world is a need of discipline, a willingness to limit our individual economic desires for the sake of world peace and the people who need our help.

*The best defence this nation has is not the production of guided missiles, not the development of bigger and better lines of military defence. Its best protection will be found in jobs which will extend to the success of India's five year plan, the extension of the consumption of consumer goods to nations which hardly use consumer goods, and to the alleviation of human suffering, want, and need everywhere in the world.*

### There is an Urgent Need for a Disciplined Morality

In the area of morals nothing is more marked than that decline of discipline which leads to a decline in common honesty. This decline permeates our community life. It threatens to overwhelm our civilization, turning our common life into a continual saturnalia of moral corruption and degradation until at last we become the decadent society our enemies accuse us of being.

*There is no doubt that the public mind is uneasy about the decline in the ordinary ethics of daily living. Perhaps nowhere is this better seen than in the realm of radio and T.V. The uneasy conscience of T.V. men who argue curiously about the difference between illusion and deceit on the T.V. screen is an indication of how far ethics have declined. Is the use of shaving cream to represent the froth on beer in a T.V. commercial illusion or deceit? Such questions are gravely considered by responsible executives in the T.V. field. It is argued that the business of T.V. is to create illusion, but never to deceive. This is obvious but how far do you carry illusion before it becomes deceit? T.V. executives have to find an answer to this question. For the public a deliberate falsehood told with the intent to create a blatant deception is fraudulent.*

In this connection I would remind this Board that two years ago it proposed a Code for Advertising which should be put before the Canadian Advisory Board. Its suggestions read as follows:

- (a) Advertising should be truthful.
- (b) Advertisers should never make misleading statements regarding the prices, qualities, or special deals or offerings.
- (c) "Bait" advertising should be avoided.
- (d) A blatant use of the sexual motif, which degrades manhood or creates disrespect for womanhood, or perverts youth, is to be condemned.
- (e) Advertising should not make use of pictures that display scenes of cruelty, violence, or bloodshed.
- (f) Advertisers should accept responsibility for the public good in the use of television, movies, and radio so that these media are not reduced to the lowest moral level or borderline in order to reach the largest number of people.

There appears to be no reason why a disciplined T.V. and advertising business should not accept such provisos, follow them out rigorously, and thus clear its conscience of the need to decide between the differences of illusion compared to deceit.

### There is a Need for Disciplined Censorship

*Whenever the word censorship is mentioned today there is the cry of "blue laws" and the invasion of freedom. The fact is that all law is a form of censorship. Law proscribes certain action. This you may do, this you may not do, says the law. It is only on this basis that liberty is possible. The law says a person may not appear naked on the street. But is it not worse to appear naked on the printed page? Is this not a form of prostitution without bodily contact? The law says you may not use indecent or blasphemous language in public. But is not the printing of such language even worse? Does it not repeat the phrase a thousand times?*

But even here the Church and this Board must point out that there is a higher discipline. If this were more common, laws protecting the immature and the young would not be needed. Bad books ought to kill themselves. They would if citizens and particularly parents were themselves more disciplined. It is therefore the task of this Board to promote good literature and to urge upon our people a discipline of their own tastes and desires, especially in cities and places where the powers of evil are strong enough to permit the purveying of obviously indecent and pornographic literature. The recently amended law against obscene literature in the Criminal Code of Canada is still too carelessly enforced.

### There is Need for Discipline in Family Life

*The generally accepted view that family life moulds and makes the nation needs to be questioned. The church teaches, for example, that after infant baptism it is the family's responsibility to see that the child is brought up as a Christian. But the plain fact today is that the family is often unable to do this. The family may no longer be the prime influence in the child's life. The world and the community is a strong influence. The community with its industry, its entertainment, its politics mould the family rather than the reverse.*

*The kind of work the father does determines the social status of the family. The kind of education which is available both to parents and children determines the cultural level of the family. The nation, of which the family is a part, determines the laws under which it lives, the possibility of military service for the youth, and social and political*



*pressures of all kinds. Economically it is true that the family is no longer necessary to the growing boy or girl over sixteen. They can move from the country to the town, take an apartment, and live without reference to their family.*

Yet emotionally, socially, spiritually, individuals need the values which are inherent in family life. There is a discipline which can be exercised by parents which will help children to value family above all else. In fact, despite what we have said, the family should be basic in moulding the religious and spiritual life of the nation. The family should determine what influences shall and what shall not impinge upon its fellowship. But this will require a discipline on the part of parents, a discipline of religious and moral quality in their lives, which is not very apparent in the modern world.

This moral discipline of parents must be assisted by the moral witness of the church against social evil and its courageous support of that which makes for moral good in the community. Parents must be aware that they are not alone in their effort to instil in their children a love of clean and decent living. So often the community is the biggest enemy which the good family has to combat. When civic officials, television and radio programmes, even community clubs and organizations suggest by their deeds that social drinking is part of normal life and that gambling and an easy attitude toward sex are acceptable parts of the social pattern of living, then the parent has an almost impossible battle to fight in leading children to the good life.

It is therefore the duty of this Board to witness courageously against all false and careless standards of moral conduct. Again, it needs to be said that we must act as the conscience of society in these things, undergirding the morally good and courageously witnessing against all that is subversive of the good life.

### **The Need for a Disciplined View of Man**

There is a well-intentioned but mistaken view of mankind that man is not responsible for his actions. In some areas of social welfare, and in the area of criminal reform and corrections this is a danger against which the church must be on its guard. The view runs something like this: whether men are wise or foolish, good or bad, law abiding or criminal, depends on a combination of circumstances over which they have no control. Bad men are not sinners, they are only "invalids." Given the proper treatment they will be changed.

But to treat men thus is to treat them as less than men. The church cannot state too clearly the fact that heredity and environment are not Fate. If a man is only what life has made him, if he is only a piece of nature with no more responsibility than an animal, then perhaps capital punishment itself is justified. Since the machine has failed to produce the right product, the machine can be used to dispense with it. It is true that overcrowding in slums, bad working conditions, social evils help to make men criminal and vicious. But the Christian gospel holds that the prime responsibility is with the man and not with the circumstances. The need, the gospel says, is for a changed man. We are not only related to our environment, we are also related to God.

*Therefore, in any view that the church and this Board take of the problem of Capital Punishment and of correction it must be based on the dignity and worth of man, and not on the undisciplined view that he is only a creature of circumstance. The circumstances of life may INCREASE, may DIMINISH, but the circumstances of life can never*

*completely DESTROY a man's responsibility. On this basis we may build a disciplined and worthy system of helping the criminal and the unfortunate, recognizing that sometimes the circumstances of life have diminished responsibility so that the person is almost (but never entirely) a victim. On this basis also we shall recognize that for many the circumstances of life have increased their responsibility, so that the prosperity, culture and religious faith that is theirs, is to be used for the service of their fellow man and not simply for their own enjoyment.*

### **There is a Discipline Needed in Industrial Life**

Governments, Chambers of Commerce, management and labour all require discipline. Most of the problems of labour which arise in modern industrial life arise because we are an undisciplined people. We are not prepared to limit our profits or our wages, our right and our privileges for the common good. Oftentimes such limitation demands sacrifice. But we want a *laissez faire* economy in an industrial world where such an economy is outmoded. In the matter of management and labour it is surely obvious that if we are to avoid both the evils of inflation and of unemployment by pricing ourselves out of world markets, we in Canada must be prepared to break the vicious circles of increasing prices every time profits are increased. Either the loss must be shared or those most able to bear the loss must discipline themselves to do so.

In this connection the Church ought to show a greater interest in the relationships of industry. It is my hope that the coming of William Gowland of Luton, England, to visit our Church next April and May, will enable our Church to set up a permanent structure of industrial evangelism in which both management and labour will find a place and through which both groups will find it to be true that the Church and the gospel have a relationship to the work we do and the money we earn.

### **Finally Evangelism Must be Seen as an Urgent Necessity**

*I refer here to the evangelization of the individual. Christ did come to save people from their sins. It is also true that many people die in their sins. They do not accept the release from the chains of sin that God offers them in Christ. In other words, people are treading the primrose path to hell. Our forefathers were very conscious of this. They felt that people should be snatched from the dangers of hell immediately. They realized the tragic transience of all life. Whatever we may believe or not believe about a "second chance" after death, we have no adequate knowledge of such a chance. We do know that people here on earth can choose between right and wrong. We may hold that we are more enlightened than our forefathers. We do not believe in a literal hell. But Christians are really only enlightened as they see hell in even more real and desperate terms than their grandfathers did. The fact is that most Christians are not at all concerned about this fact. They do not have any sense of urgency about the evangel.*

### **The Year's Work**

During the year I have acted as secretary of various committees including the General Council Committee on Christian Faith, the Committee on The Church and Industry, the Committee on Capital Punishment and Corrections. I conducted several Schools for Elders, and two Preaching Missions, one at Biggar, Saskatchewan and one at Arvida, Quebec. The latter was an experimental Teaching Mission from which I learned much that I hope may be put to good use. Illness prevented my carrying out an extended itinerary in the Maritime Conference during the Fall.



I wish in this connection to express my deep sense of gratitude to the Secretarial staff of this Board, to the Board itself and to hundreds of ministers and friends who were so kind to me during my illness. The fellowship of the Church of Jesus Christ has become more real and my own debt to it becomes greater. Particularly to my colleagues, Dr. J. R. Mutchmor, Dr. H. R. Lane in Toronto who did my work when I was unable to do it myself, and to my colleagues in the west for their kind letters and wishes. I express deepest thanks. I pray that during the year that lies ahead I may be able to do faithful work for this Board and for The United Church of Canada.

REV. HOMER R. LANE

*Associate Secretary, Toronto*

## The Word and Sacraments

Nineteen hundred and fifty-nine marked the thirtieth year of my ordination to the Christian ministry. One June 7, 1929 in Westminster Church, Winnipeg, I was ordained to the ministry of the Word and Sacraments by the Manitoba Conference. In granting ordination to any candidate the Church is taking a risk. The ordination parchment declares that he is "recommended to all whom it may concern as a proper person to conduct the public worship of God, to administer the Sacraments and Ordinances and to feed the flock of Christ, so long as his spirit and practice are such as become the Gospel of our Lord Jesus Christ." This is a solemn charge, and one not easily fulfilled. It should be read and pondered frequently, especially by one who has been drawn into the labours of a Board secretaryship. Amidst the morass of detail and the plethora of meetings he must keep this charge before him as a light to steer by. He must translate it into terms meaningful for his daily work, in an environment where telephones, typewriters and tape recorders are dominant.



## I

### VITALITY IN THE PARISH

*I make this personal reference in order to underscore what is vital in the Christian enterprise: the primacy of the local church. It is here that the Word is proclaimed, the Sacraments are administered, and the flock of Christ is fed. All else is secondary. We may have mass campaigns ranging from Billy Graham to John Doe; industrial evangelism featuring Gowland and Wickham; vocational and visitation evangelism and worthy efforts to get beyond the structure of the Church. All of this is entirely in order provided the focus of concern is not shifted away from the local worshipping and witnessing community. Any special or visiting evangelist should be at pains to point his listeners and converts to their local church and pastor. The test of their response must be found in how well they "tie in" there. The local pastoral charge—whether it be Podunk Corners or St. Andrew's-by-the-City Hall—is the all important cell in the total organism of the Church because that is where the people are, and their worship and witness are decisive.*

## Supporting Voices

Authoritative voices may be called in support of that assertion. Discussing evangelism in his little book *The Hope of the World* Archbishop Temple said:

"... the most potent evangelist for good or ill is the actual Church, not only the minister, but minister and congregation together. If the man who observes from the outside sees no Christian graces in those who are inside . . . then no amount of preaching can counteract the harm that is done. The pre-supposition of effective evangelism and the first step towards achieving it, is a truly dedicated Church."

John Oliver Nelson, writing about vocational evangelism in *The Christian Century* a few weeks ago, called attention to the tendency to by-pass the local parish because it is too rigid, over-organized and pastor-centred. But it is within the life of the parish, he points out, that the most exciting signs of promise are to be found in most Protestant churches. "The man likeliest to interpret Christianity", he writes, "in his work, his play, his household, his friendships and his civic duties, is the one likeliest to be a week-by-week churchgoer and leader."

Martin E. Marty in *The New Shape of American Religion*, published in late 1959, enumerates "resources of hope" in the midst of the current revival of vague religion-in-general. The most inclusive one, he says,

"is the ongoing endeavour of those who are not seeking 'what the Gentiles seek', the people one meets in the more prosaic and more enduring life of the Church in local congregations everywhere. This 'hidden Church', a little flock which no doubt numbers many millions, has profited from the revival and will certainly outlive it. Nowhere else is the Christian witness more sorely tempted; nowhere else is it more likely to survive."

## Pulpit Leadership

I write of this to my fellow ministers with some feeling. I am persuaded that most of our people come up to Church of a Sunday that they may be given a vision of the Eternal and rekindle the altar fires snuffed out by the preoccupations of the past week. What a loss (to change the figure) if for bread we give them a stone; when we let carelessness, or busyness about other things, or sheer laziness keep us from being the living channels of a living Word! Should we not ask ourselves a few simple but searching questions about our pulpit leadership?

Do we devote time to the preparation of our prayers? They are as important as the sermon—perhaps more so. Neglect their preparation, to say nothing of the necessary preparation of ourselves, and we have deprived our people of a chief means of grace.

Do we ever consider the opportunities for evangelism in the reading of the Scriptures? It is not unheard of for men to be converted while listening to the Bible being powerfully read. What words have we to reach and search the human heart compared with Isaiah 40 or St. John 14 or I Corinthians 13?

## The Word Acted Out

Or, consider how the good news may be communicated in the Sacrament of Baptism, for example. I do not mean the visit we make to the home and our talk with parents when they are susceptible to influence, important as that visit is. I mean the act of Baptism itself, when we



believe God is present, imparting His Grace to child and parents. A while back I attended church in a country town. The minister is not accounted one of the "success-boys" and won't be in the news. But he was a faithful minister of Jesus Christ that wintry Sunday. There was the baptism of one child. I was strangely moved as overtones of spiritual reality reached us through that Sacrament. Something of the long story of the Church, of God's shepherd heart and his love for the child, was there in our midst.

*As for preaching, is it the kind that makes people different? Does it change attitudes, alter outlooks, mould and shape characters, and on occasion work transformations by the power of God? While the sermon is not the whole thing in Protestant worship, it is the keystone in the structure. Ineffective preaching brings a congregation to the point where it is doing little more than going through the motions. But if the pulpit is occupied by a man who does not forget the Holy Spirit, and who makes a Biblically-centred, theologically-grounded, vitally-human evangelism integral to his preaching, it is a certainty that lives will be changed—sometimes slowly and imperceptibly, to be sure—and the whole community will be different because of him and his work.*

## II

### OUR SOCIAL WITNESS

One of the paradoxes of our time is the fact that while the curve of religious interest has risen, the curve of morality has fallen. Church attendance is *up*, but public and private morality is *down*. It is down so far that there are times when all we have is the form of religion, without its force; when our profession is a farce in the face of our practice. It is down so far that Charlotte Whitton could contend a year ago that "the strength of the moral law of the individual is becoming 'impaired' to the point of undermining the social discipline which alone can sustain a responsible and freely ordered community life." It is down in the obvious contempt for law and law enforcement on the part of powerful groups and corporations in society that ignore the law when it is to their private and financial advantage to do so. It is down in the drive to dry up the true springs of charity and compassion and replace them with the shabby fruits of legalized gambling. It is down in the complacency of the community so to pervert true values that education and religion together receive less than the liquor trade.

#### The Heart-Beat of the Gospel

Moral revival and social concern rest primarily with the Christian Church, and this is the point of its testing now. Love for God and obedience to his commandments is the soil from which springs social passion and humanitarian impulse.

I think it is Nels Ferré who has said that "social action is not the gospel, but the heart-beat of the gospel." Who can deny that social passion as we knew it a generation ago has gone out of the Church and the ministry? If it be true that recrudescence in theology these past twenty years has brought a rediscovery of dimensions in the New Testament that escaped the social gossellers of yesterday, it is also true that it has dulled our belief in the possibility of the Kingdom of God on earth. One does not have to endorse everything that was implied in the phrase "building the kingdom" when he asserts that the loss of social passion will cripple the Church as a force for righteousness amidst the power structures that rule in today's world.

## Christ and Society

*Suppose "the heart-beat of the gospel" were really heard and felt in our comfortable, pressurized mass society.*

*It would take men out in many directions beyond the doors of the churches in which they worship. It would take them into civic and political responsibility and give politics a new status. It would take them into housing programs for small salaried and low-wage workers, and help to do away with the second and third mortgage racket. It would help to keep agriculture from being lost as a "way of life." It would bring discipline into our homes, and perhaps save our North American abundance from pricing itself out of world markets. It would remove the "social glass" as the mark of acceptability in our entertainment, and run the pornographic trash on the news stands out of town by the power of a clean and healthy mental life. It would tell all the power groups of our time that there is a Higher Power they must obey, and a social obligation they cannot disregard.*

Issues of this character are involved in the mere fact of living in this mid-twentieth century. They cannot be dodged. They will stir up controversy. Some Christians do not want them mentioned. They prefer personal piety. But personal piety was not enough for the prophets of Israel or Jesus of Nazareth. Edwin Dahlberg, President of the National Council of Churches in the U.S.A., put it aptly when he said:

"It was vigorous pronouncements Jesus made on controversial questions that sent him to the cross. If he had confined himself to little Mickey Mouse morals, he would never have been heard of."

### III

## RURAL REVOLUTION! A DYNAMIC CHURCH?

### Agribusiness

In my report to this Board two years ago I said "a rural revolution is going on and most of us don't know it yet." Since then I believe the technological revolution has intensified. Happily, there are signs of awakening to the changed situation, both within the Church and beyond it. In two short years the swing to mechanization and urban development has been accentuated. A new word "agribusiness" has been coined to describe commercialized farming on a large scale.

That the industrial revolution has proceeded far in agriculture is attested by many facts. We can now produce more with less. Farmers are producing about 50 per cent more than they did in 1939, and doing it on fewer acres with 30 per cent fewer man-hours of work. There has been a 35 per cent drop in the farm labour force in the past ten years. In a recent article Professor D. A. Campbell of the Ontario Agricultural College, President of the Agricultural Institute of Canada, forecast that the agricultural revolution in the next ten years will far surpass the changes of the past quarter-century especially in the management of hog, broiler, egg and turkey enterprises. The change to large, specialized beef and dairy farms is almost inevitable, he contends, and "the day may not be far off when one can buy a ton of hay in bulk pellets from a feed dealer."

Whatever else this involves, says Professor Campbell, it means decline in the number of farm people, disparity in income between marginal



farms and highly efficient ones, and the likely removal of marginal farmers from the farm community unless small industries become established in rural areas.

### **"Planless Drifting"**

In view of these and other facts it is not surprising that Professor W. B. Baker, of the University of Saskatchewan, one of Canada's most perceptive minds in rural sociology, contended in an address before the laymen of Saskatchewan Conference last June that "planless drifting" characterizes many town and country communities. Local residents "see no future" for their community and "communities which lose a sense of the future may also become careless about maintaining an acceptable moral order." Almost any observant rural pastor knows well what Professor Baker is talking about.

### **Monopoly Capitalism?**

How should we meet the issues of the changing rural community? A responsible Toronto newspaper, *The Globe and Mail*, carried a series of special articles on farm trends in which the author advocated as the only solution, the concentration of agricultural production in the hands of a limited number of competent big operators, with most of the present inefficient (sic) farmers and their families moved to some form of urban employment, or left to fend for themselves. Talk about a planned economy! This was it, not on socialist but on monopoly capitalist lines, without consideration, apparently, for the human and social factors involved.

It is not being ostrich-minded to say that this is not the direction in which Christian thinking must go if we are to have a part in safeguarding human values and reshaping community institutions to serve human need. The farm "way of life" has given society certain standards and values that we lose at our peril. The family farm has been the backbone of the agricultural community, and to some degree of our whole society. The possible displacement of the family farm by the factory farm compels complete reassessment of the whole structure of town and country life.

### **Producer Direction and Farmer Control**

*Responsible leaders in agriculture are now earnestly examining this problem. Either they must discover a way to keep control of the production and distribution of their products or be submerged in the onrush of the giant corporations and supermarkets. Is there a way? Does it not lie in the direction of farmers' cooperatives, in which Christian values provide at least part of the motivation? Many farm leaders believe the time is short in which to rally the rural community to save it from going under. And if it does go under the rural church goes also. This is a possibility not to be treated lightly.*

### **Meaning for Churchmen**

What does all this mean for us as churchmen? I make the following suggestions:

(1) **REALISTIC RE-APPRAISAL.** We must recognize what changes have already done and what they mean. We must shake off ideas about country life as "the garden of Eden" on the one hand or the last resort for the unfit on the other. First comes analysis, but not the "paralysis

of analysis." We must go on in a bold and creative policy with action on several levels, first in the Presbyteries. An important point is to involve our people in any process of re-thinking or change.

(2) A CLEAR PURPOSE. In short, the revitalizing of town and country churches, to bring to men the unchanging values and motivations of the Christian gospel. In the words of Rockwell Smith in *People, Land and Churches*: "The work of the Church (is) to proclaim God's judgment on men's pride and power, to offer God's pardon for men's sin, to mediate God's redemptive love so that men and their communities will be revived and renewed. Every one of us, rural and urban alike, should be concerned that this creative work goes on among town and country folk."

(3) IMPROVED BUILDINGS. We are not doing our job in the country partly because of inadequate tools. Country churches as well as city ones, should be attractive, comfortable, functional, usable, if necessary, every day in the week.

(4) A NEW IMAGE OF THE RURAL MINISTER. *"The Stigma of the Country Parson" is still with us. Our minds are dominated by the stereotype of the misfit or second-rater who can't quite make the city church. We must labour to remove the fallacy that any minister will do for the country. Certainly rural work is not for every man, nor does it follow that the rural minister must stay there all his life. What we require, however, is the concept of competence in a rural minister. Just as today's farmer must be skilled in business management and mechanics, so today's rural minister must have skill in sociology and community leadership as well as in Biblical and theological discipline. Theological seminaries have a responsibility here which they have not yet begun to discharge in a manner commensurate with the need of the hour.*

## Call and Response

It is with these convictions that our Joint Committee on the Rural Church has been at work. In the pamphlet "New Prospects for the Rural Church" we said:

"The time has come for The United Church of Canada to take a bold, imaginative and creative approach to the work of the Church in rural society."

We have been both surprised and gratified by the response already to this call. It appears the Church was waiting for it. Many rural pastors and congregations are encouraged to know that the Church as a whole cares about them and their work. Many presbyteries have reconstituted their Rural Life Committees; workshops and seminars have been held and more will be organized. Over 100 ministers and laymen came to a conference on this subject last Fall at Five Oaks. Nearly 80 attended one in a Saskatchewan presbytery. We look forward to positive gains in the struggle to build a Christian rural society.

## IV

### "INASMUCH AS YE HAVE DONE IT . . ."

Our responsibilities in social service are heavy and increasing. Your attention is called to the reports of our nearly twenty-five Homes and Institutions where daily there goes on a work of mercy, rehabilitation



and Christian love. The devotion of staff people and the efforts of members of local boards of management cannot be too highly praised. Pages could and should be devoted to this phase of our work. Space compels a limit of one story.

One day I took a 'phone call and a well-known layman of the Church was on the other end. He said he did not have our latest Report but he knew exactly what he wanted. Would I turn to the statistical report on redemptive and correctional Homes and give him a few facts?

**Nature of Cases**

Number admitted during the year? .....	Answer	249
Maternity cases? .....	"	222
Prostitute or court cases? .....	"	39
Number under sixteen? .....	"	50
Number diseased? .....	"	4

**Occupations**

Domestic Servants .....	"	14
Teachers .....	"	6
Office Workers .....	"	78
Vagrants .....	"	3
Waitresses .....	"	9
Students .....	"	140
Living at home .....	"	5
Nurses and Nurses' Aides .....	"	13
Hairdressers .....	"	4
Factory Workers .....	"	8
Telephone Operator .....	"	1

*"That is all I want to know," said he. "I am going to a neighbouring Church tonight to speak on the M. and M. and I shall tell them what I have often said before that if the M. and M. didn't do anything more than help to save one of these lives, it would be worthwhile."*

**V**

**PRIVILEGES AND DUTIES**

**There are Privileges**

Nineteen hundred and fifty-nine brought real privileges in travel and fellowship, and I mention three. First came the Churchmen's Washington Seminar in early February, attended by eight of us from The United Church of Canada. This is a four-day experience in a programme arranged by the Washington office of the National Council of Churches. It is rich in provocative thought, stimulating discussion, forthright utterance, blended with opportunities to sample Congress, the U.S. State Department, Canadian Embassy, and the cultural life of a remarkable community.

In the early summer, in company with James A. Fraser of the Pensions Department, I attended the four Western Conferences. This trip of almost a month's duration, took us away from Toronto when the move was made from 299 Queen to 85 St. Clair! Our tight schedule and overlapping of dates meant some frustration, but this is of small account compared with the opportunity to get the feel of those four Conferences, each with its own traditions and ethos. Besides attendance at the Conference Sessions, committee work and numerous speaking engagements,

in British Columbia I saw that show-piece—The Fair Haven—for senior citizens, in Alberta we shared in a worthwhile seminar for young ministers, in Saskatchewan and Manitoba I was again amongst old friends and associates.

A third privilege came in early September when, along with Dr. James Laird of Central Methodist Church, Detroit, and Principal Cousland of Emmanuel College, I was a lecturer at the Lorrain Fellowship on Lake Temiskaming. This was a rare opportunity for fellowship with men and women on the front line in the northern Ontario presbyteries.

## The Daily Round

Apart from these special events my field work was limited to visits to some Ontario presbyteries, Sunday preaching and departmental duties. In early December I spent ten days in the West in connection with our social welfare work there.

Office work remained unchanged, except there was more of it: letters, mailings, 'phone calls, minutes, memoranda and meetings, especially the latter, often *ad infinitum*, sometimes *ad nauseam*. Committees seem to be a necessary evil in democratic society. Reference to the list of the Board's representatives on various bodies will indicate that I take a fair share of that load. In addition, I am on the Boards of four of our Homes and Secretary of the Toronto Gage Home Board; secretary of the Lenten Booklet Committee, recording secretary of the Temperance Commission, and Chairman of the Joint Committee on the Rural Church. I am on the Commission on Marriage and Divorce, the new Inter-Board Committee on Recruiting, and the Leadership Development Committee of the Board of Men.

Add to this, responsibility for a fair slice of editorial work in the literature department, seasonal messages, Christ in Christmas campaign, temperance material, contacts with chaplains in hospitals and correctional institutions, and it will be seen that I am not among the unemployed.

## Appreciation

I want to record my warmest thanks and appreciation to so many who extend the hand of co-operation and hospitality, especially to Mr. Christie and Mr. Mather for their brotherliness during our Western trip. Both of them are recognized as leaders of vision and sound judgment in their respective areas. We all rejoice in Dr. Berry's restoration to health after his serious illness. As the years pass Dr. Mutchmor increases in strength and stature as a distinguished Christian statesman. During the year my secretary, Miss Bowthorpe, became Mrs. K. L. Bolduc and to her and her husband I extend warmest good wishes.

## Comrades of the Years

Amidst the joys of the year there was some sorrow. Several with whom I have been associated went to their Heavenly Home. It is no lack of regard for others if I mention especially the late George McMillan who was, at his death, Superintendent of Missions in Manitoba Conference. We were members together in the First Manitoba Boys' Parliament and I succeeded him as secretary of the old Manitoba Boys' Work Board. Twenty years later we were presidents in the same year of our respective Conferences, Manitoba and Saskatchewan, and worked together. He was as selfless and dedicated a man as I have known. He gave his life in the cause of Jesus Christ and in so doing helped many to find theirs. May God raise up more men like him for the Kingdom that is without frontiers.

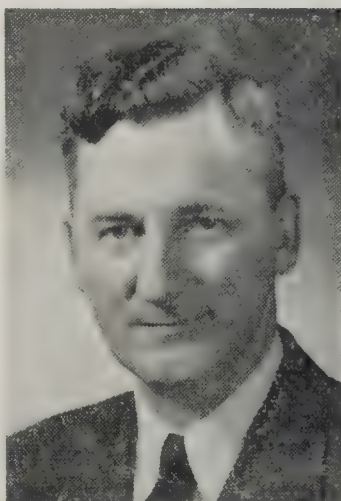


**REV. ROBERT S. CHRISTIE**  
*Associate Secretary, Vancouver, B.C.*

This, my ninth Annual Report to the Board of Evangelism and Social Service, is a zero hour production. Consequently it will contain little more than a presentation of factual material.

**First Annual Conference on Evangelism**

At the time of writing I have just returned from Parksville, Vancouver Island, where we held B.C.'s first Conference on Evangelism for clergy and lay delegates. For both groups this was a live-in affair at the Island Hall Hotel—a well known tourist centre with a quiet, dignified, old-world atmosphere. For the purpose of a spiritual and educational retreat, the facilities could not have been better! Attendances at both sessions, clergy and lay, exceeded our expectations; there being 46 ministers and 144 laymen registered. The devotional and lecture course leadership provided by our colleague, Mr. Mather, and his associates, Drs. Smith and Wood of the State of Washington, U.S.A., was of high order, and well geared to our needs. Delegates' Evaluation Sheets returned to me indicated that this first venture in group study and fellowship was eminently successful, and worthy of annual repetition.



*Parksville could well become a by-word in our people's spiritual growth and understanding, and the cause and occasion for increased evangelistic effort on the part of all—especially at each Lenten Season, which it will immediately precede.*

**Reconnoitering in the Field of Moral Reform**

I would pay tribute to the concern that has been evidenced by press, radio, and TV with regard to several moral problems of community interest: Divorce Legislation, Sweepstakes and Lotteries, and Liquor Law Reform. Helpful, informative articles have appeared in the local press, and discussion or panel programmes of an analytical and constructive nature have been released over radio and TV channels. I have had the privilege of participating in two or three of the latter, as have four or more of my United Church brethren in the Vancouver area.

*We are grateful for the opportunity so provided to discuss these important issues publicly.*

Of great personal satisfaction to me has been the notable advance made in the facilities and programme of the Alcohol Research and Education Council of B.C. Important as is their move to larger offices, with increased and improved equipment and additional office help, more important still has been the appointment of a new Executive-Secretary in the person of Mr. W. G. "Bill" Wilson of Winnipeg. Mr. Wilson brings a most engaging personality, rich experience, and positive teaching skills to his task—the forward thrust of which has already been felt throughout British Columbia.

*I predict a greatly increased interest and participation in Alcohol Education throughout our churches and schools as a result of the AREC's enlarged and improved efforts on our behalf!*

Already the response on the part of the general public has increased, and organization throughout the province is on the advance. To all of this our United Church must give every encouragement and co-operation.

I was genuinely happy with the tone and tempo of the Canadian Temperance Federation Convention held last December in Regina. I felt that the reports given, province by province, indicated a growing public concern and participation in the work of these temperance education and action organizations.

*All provincial bodies seemed to be in a financially healthy and progressive state, and to have the moral and financial support of their government: with British Columbia being the exception to date as far as the western provinces are concerned. This might soon be corrected. Could it be that by their aggressive and greedy sales promotion campaigns, coupled with the alarming growth in the number of alcoholics, the beer and booze barons are cutting their own throats? Drinkers and non-drinkers alike have come to resent the Liquor Interests' blatant invasion of their privacy—particularly the privacy of the home circle—through printed journal and TV advertisements which too often circumvent provincial law. Who knows but what the very excesses of alcoholic beverage sales propaganda accounts for the current increase in dry sentiment?*

### **Social Problems Engage our Concern!**

(a) *The Church and Organized Labour.* 1959 was truly a difficult and decisive year in terms of Labour-Management and Labour-Government Relations, marked by strikes in the construction, fisheries, and lumbering industries at the coast, and the introduction of revised Labour Legislation by the B.C. Government (known as Bill 43). Picketing activities have been restricted to the struck firms or plants, and unions have been declared legal entities subject to suit in the courts and responsible, until proven otherwise, for the actions of their individual members. Changes of this character have caused great distress and anxiety among union leadership circles, and aroused no small amount of organized opposition—perhaps the directest evidence of which is the move to obtain elected political representation in government in party form. Hence the talk of a CLC/CFC merger.

*In all of this it has been the task of the church in B.C., through your secretary, to try to understand what is happening in industrial circles and to establish some kind of liason between labour, management, and government that will make some small contribution towards promoting harmony.*

If our results have been meager it is because the assignment isn't exactly an easy one.

At the same time I must report that we have enjoyed direct and helpful contacts with organized labour—both at provincial and local union levels. Leaders of the Church and Organized Labour have met together on several occasions for the exchange of information and ideas—which talks will culminate, we hope, in the establishment of a provincial "Church and Industry Institute." We have worked along with labour and allied community organizations in a study of the unemployment situation in B.C. and preparation of a Brief for presentation to Federal and Provincial governments—which Brief I had the honour to present to the provincial cabinet, meeting in Vancouver's City Hall. Some of my colleagues and



I have also been invited to open, with brief message and invocation, provincial and local labour union conventions meeting in our city, and have been honoured to do so.

### Vancouver Board of Trade Hosts Clergy at Seminar Sessions

Welcome indeed was the invitation that came to a selected group of our clergy—as to other Protestant and Roman Catholic representatives—to attend a series of five evening meetings as guests of the Vancouver Board of Trade, when the procedures and problems of Management would be outlined and discussed by prominent leaders in the business world.

I found them to be of distinct value in terms of enlightenment and understanding—to say nothing of friendly relations. It is my hope that this channel of communication will remain open through further efforts of the kind being undertaken.

*(I see a real need for the exchange of fraternal delegates between Church and Management and Church and Organized Labour. We should sit in each other's courts, if only to see how much we have in common in terms of our efforts for community and international welfare! We err when we work in "splendid isolation".)*

### Looking Towards Gowland's Return

*Since the fall of '58 when William Gowland of Luton, England, visited Canada in connection with our Mission to the Nation, we have been thinking and planning in terms of his return to initiate and set in action Training Institutes for selected lay and clergy delegates. These will seek to give those in attendance essential information and understanding concerning Business Organization and Operation; Labour Union Procedures, Policies, and Purpose; and the nature and function of the Industrial Chaplaincy. With the experienced assistance of William Gowland, we hope to establish the kind of Canadian Training Centre or Centres that will equip an increasing number of our people to enter the domain of Big Business and Industry and the ranks of Organized Labour as executives, workers, or chaplains armed with information and understanding of what is being attempted or sought after, and bringing to it the Christian spirit of equality, justice, and reconciliation. Our effort must not be confused with an attempt to take over the machinery presently established for settling labour/management disputes, other than to encourage a co-operative study of the same with a view to its improvement. Chaplains will not engage directly in labour negotiation procedures. We hope to establish such Training Institutes in Canadian centres—including Vancouver—this spring. Their success will depend to a great extent on our church's appreciation of their function.*

### CHURCHES CO-OPERATE THROUGH VANCOUVER COUNCIL IN SOCIAL SERVICE ENDEAVOURS

As chairman of the Social Action Committee of the Vancouver Council of Churches, I have been called upon to organize and initiate action with regard to:

(a) a city-wide clothing drive for the relief of Japanese typhoon victims. This inter-church welfare activity received an immediate and generous response, resulting in many bales of clothing being shipped overseas from the First United Church Welfare Depot. Arrangements for free transportation to Japan were made through the good offices of the Japanese Consulate in Vancouver.

(b) representation on the mayor's committee to arrange for the shelter of Vancouver's single unemployed. This committee has functioned so effectively that the undesirable situation of previous winters, when men slept out-of-doors or on concrete floors, has been eliminated. Thus far clean, comfortable beds in properly heated quarters have been available to all in need of overnight shelter.

*The agencies providing the same have co-operated wonderfully, and the city welfare department has assisted greatly by setting up an effective central registry wherein applicants to all agencies are listed, along with pertinent information regarding them. Wherever there is a possibility, men have been assisted in securing work or financial relief through unemployment insurance or city social assistance.*

As a result, a great deal of unnecessary suffering and privation has been avoided. Much credit is due to Mayor Alsbury and his welfare department superintendent, Mr. Hill.

(c) a survey of Mental Health Resources and Facilities in the Lower Mainland area. At the request of the Provincial Deputy Minister of Health and Welfare, we undertook to prepare and circulate among all Protestant clergy in the lower mainland a comprehensive questionnaire on the subject of B.C.'s mental health needs and resources for treatment and care. Though the response to our appeal for factual information wasn't extensive, from reports received a brief was prepared for presentation to Dr. Ross of the American Psychiatric Association—charged with making such survey for the provincial government. It was good that the churches, as such, had this opportunity to participate directly.

(d) representation on the Winter Employment "Do It Now" Campaign of the National Employment Service. The local activities of this group have meant quite a bit in terms of improved opportunities for part-time or piece work employment for the seasonal unemployed in this area. The response of Business and Industry, as of the public at large to the "Do It Now" Campaign is on the increase. It was a privilege for me to share in this activity on your behalf.

### **Vancouver Regional Study Committee on Alternatives to Capital Punishment**

On the request of my colleague, Dr. Berry, and through his initial contacts in this area, a regional committee was set up, and held two exploratory meetings. Though the interest is genuine, and there is a recognition of the importance and timeliness of this study, some difficulty was experienced in 'clearing the lines' with the central committee for specialized study and report, so as to avoid needless and time-consuming duplication of effort. We trust that this problem will soon be solved, and that we in the west coast region can get on with the job assigned by the General Council.

### **Alberta and B.C. Homes in Happy Position!**

Whether one is speaking of the Agnes Forbes, Rundle Lodge, Fair Haven, Gorge View, or United Church Home for Girls, one thing can be said concerning them all—they're getting along fine! They are receiving adequate financial support and are well and capably staffed. Their 'service' future looks bright indeed! Fair Haven's long standing attempt to establish a second project—this time in Vancouver city—continues to be frustrated through technical delays in securing the necessary land:



but the log-jam may be broken at any time. Gorge View is just getting nicely underway, with nothing to impede its progress but the necessary capital funds to build. Vancouver Island givers can overcome that! The newly launched United Church Hostel for the care of alcoholics in Edmonton is still too much in the experimental stage to properly assess its success or failure—or future. It's a more difficult and involved operation than our other Homes, and must be so regarded and judged as to merit. It requires more time to prove its necessity and value as a Christian service project of our church.

### **These Other Things I was Called Upon to do**

(a) give a series of four lectures on Evangelism to the students of B.C.'s Union Theological College;

(b) give a post Easter course of lectures to the students at our Christian Leadership Training School, Naramata;

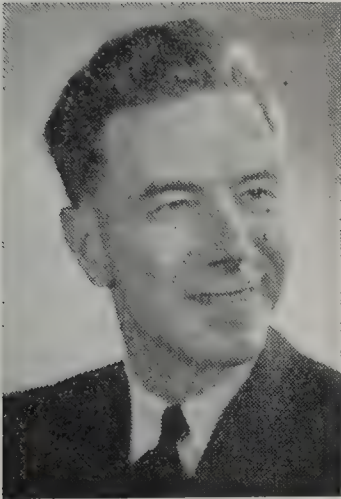
(c) help the provincial E. & S.S. Committees prepare for and present their annual reports to the B.C. and Alberta Conferences last May and early June. In both conferences our committees had a major role to play, including full evening presentations and workshop assignments. Worthy of special mention was the Labour-Management-Government-Church Panel on Industrial Relations, held during B.C. Conference;

(d) visit some of the presbyteries of central and northern Alberta last fall, and those of southern Alberta on my way down to Board this spring. Those of the Vancouver Metropolitan Area I visit regularly. I can comment most favourably regarding the general tone and programme of the northern Alberta presbyteries visited last fall. The meetings were marked by a fine sense of fellowship and a willingness to undertake new assignments; some of a co-operative nature. I trust they have, or will be, just as successful in the carry-through! It is my personal regret that the extent of my territory in these two most westerly provinces makes it practically impossible for me to visit an individual B.C. interior or Alberta presbytery more frequently than once in three years: especially when the spring presbytery meetings are usually scheduled during the time I am absent in Toronto attending Annual Board Meetings. This does not allow for very direct Board-presbytery contacts. Thus, we rely a great deal on our convenors, as on two-way correspondence. Credit for a presbytery's successes in E. & S.S. endeavours must therefore go to its convenor—a recognition I am anxious to make! Similarly, I am deeply indebted to our two provincial chairmen, Ed. Mullen and Rupert Evans, for their able and enthusiastic leadership within their own conferences. They are indeed my right-hand men!

### **We Work as a Team**

A review of last year's activities makes me even more conscious of the active and practical co-operation and support I receive in my work from my colleagues on the Board's secretarial staff. Each in his turn has undergirded my effort, and made a distinct contribution to our Board's work in Alberta and B.C. At home base I have enjoyed the able and unfailing support of my office assistant and secretary, Mrs. Maida Playfair. May God grant us all the necessary wisdom and strength to render a good account of our special stewardship during the current year!

REV. G. B. MATHER  
*Assistant Secretary, Saskatoon*



With the writing of my third secretarial report for the Board of Evangelism and Social Service I have reached about the same stage as a person delivering his third speech: the novelty of the assignment is receding but my diffidence has not yet disappeared. The pattern of these reports calls for comment on big issues. One must give impressions and judgments on our society and on the Church's "posture" toward society. A report should have some part, under God, in giving wisdom and courage "for the facing of this hour." This is no mean task! On the other hand, I recall the eager interest with which I as a young rural minister read the reports of the secretaries of this Board; so I take heart and begin.

### Evangelism

*The first term in our Board's name always seems to provide a good starting-point; in spite of all misunderstandings and misrepresentations "Evangelism" is a great word. Perhaps it indicates better than any other one word the "posture" a vital Church takes toward society, as it signifies the Christian's attitude toward those around him. "Evangelism" means good news; its message is a glad one, though that gladness is always set against the background of the bad news of sin and death. We have learned fairly well that evangelism must not be identified with revivalistic meetings but we have not yet realized the extent to which it should permeate both the Church's activities and the Christian's purposes in life.*

When we observe the society of our time our impression must often be that there is no room left for the gospel. Today technology is to the fore; it is in technology that the world finds its "good news". One might say that the world is enamoured of technology, but that would not do justice to the fervent hopes of multitudes to whom technology is indeed a legitimate need—though not the deepest need. The secular attitude pervades not only our society but our own souls; let any man who considers himself an exception in this ask himself seriously whether his faith actually shapes his whole life or is a special attitude reserved for particular times and places.

Over against the fact of secularism is the fact of an increased and increasing interest in religion. Undoubtedly, much of this is superficial and sentimental and some of it is mere shallow religiosity that can well go hand in hand with secularism. But on the whole, the wise attitude is not sarcastic or satirical; it is a truer insight which reminds us that the Church is being provided with a great opportunity. As George Sweazey says, "If the churches are real churches, then those who come for all sorts of reasons may remain to pray to the God they find through Jesus Christ."

Most of the churches have been engaged in recent years in fund-raising and building projects. These are concrete and exciting undertakings which rally the energies of the people and often have notable spiritual by-products; the Sector programmes perhaps have been most remarkable in this regard. But it is not hard to sense difficulty ahead. What will



the congregation do when its new modern structure has been built and paid for? How can the interest aroused be sustained? Must we have building and fund-raising programmes? Is a similar enterprise and enthusiasm exercised in the visitation of the people for their own sakes as in visitation for the primary purpose of securing donations? If we consider that people should demonstrate their sincerity through their material gifts to the church, does not the church need to demonstrate its sincerity in service to the people? These are not merely my own questions: I have heard similar ones being asked by a number of people.

*It is surely not facile to say that the Church must both extend and deepen its evangelism. Churches that have never in fifteen years or more had any kind of an evangelistic project should ask themselves the reason very seriously. Those that have undertaken a special project should ask themselves whether this was a sudden "flash in the pan" or part of continuing evangelistic purpose. The churches most active in evangelism should beware lest evangelism is misused as merely another expression of institutional self-seeking. Are the outsiders and the fringe people loved for their own sakes? Is the church saving its life and thereby losing it, or losing its life and thereby saving it? I sometimes hear discussions that revolve around such questions as "How can you interest people in the church" or "How can you get people to attend and participate?" It seems to me that these questions cannot be answered within their own narrow compass. They should give way to questions such as "How can we understand more fully the problems of the people in our community?" "How can we serve them more sacrificially?" and "How does the gospel relate to their lives?"*

One of my major undertakings in 1959 was the organization in co-operation with my colleagues, of a School of Evangelism which was held in Brandon in November. One hundred and fifty-five ministers and laymen registered and others attended more casually. One carload of people motored 500 miles by night, had to make a similar hurried trip homeward afterward, and said that the experience had been worth the effort. The addresses by Dean Elmer G. Homrighausen and Dr. George E. Sweazey were remarkable in their combination of mature theology, evangelical spirit and practical experience; and the contributions of other leaders were also of high quality. Although I believe that the enthusiasms of conference attenders are frequently superficial I am convinced that the response in this case was genuine and deep and should bear fruit in the future witness of the churches represented.

### Some Moral Issues—with Reflections on Presentation

Moral issues constitute ordinarily the most contentious field of this Board's activities and for that reason gain a disproportionate attention in the public eye. It is probably true to say that Christians, both ministers and laymen, express themselves with less confidence on these issues than they did a generation ago; they are afraid of being negative, moralistic and legalistic. I am convinced that these are real dangers; but I am also persuaded that, if the proper distinctions are maintained the right spirit guarded, we can still speak a needed word and might make a more definite contribution to the moral health of our society than we do.

During 1959 promoters in Manitoba and Saskatchewan tried with some success to introduce commercial Sunday sports. In Saskatoon the prosecution of commercial Sunday baseball has been repeatedly delayed. In Winnipeg, an apparent inconsistency between different sports has been created—an inconsistency that will undoubtedly be exploited in the interest of further concessions. In my opinion the Lord's Day Act needs to

be upheld, not in order to make Sunday a day of repressive inactivity but to keep it as a day of freedom for all from money-grabbing commercialism. If the citizen wishes to use this freedom for non-commercialized sports he is legally entitled to do so.

*However the Christian cannot be solely or mainly concerned with legal aspects; in conscience he goes beyond what the law prescribes; indeed he is aware of a completely different approach. In faith he cherishes the day of remembrance of the resurrection; he is grateful for a day of common freedom for family activities, the oft-neglected friendly letters and calls and recreation in its best sense. It seems to me that the present situation calls on the one hand for the preservation by law of a reasonable, minimal freedom and on the other hand for a joyful, positive hallowing of the Lord's Day as the "day of all the week the best."*

The past year has seen considerable change in the temperance situation in Saskatchewan. Legislation was passed to allow the establishment of five additional types of liquor outlets after approval by local option vote. In June six areas, including Regina, Saskatoon and Prince Albert voted and all favoured the additional outlets. In November 99 areas voted in the affirmative, 67 in the negative and 30 favoured some outlets while rejecting others. No further votes will be held until November 1960.

During the early summer I took a major part in the organization of the Saskatchewan Central Local Option Committee, the purpose of which was to assist committees in the various areas in opposing the additional outlets. To this end we prepared mimeographed guides for the committees plus pamphlets for general distribution and advertising material for newspaper, radio and television. Our stand in general was opposition to the additional outlets—as *additional* outlets. We did not overlook the possibility that some of the outlets might prove more satisfactory than the beer parlours, and had a feasible scheme been proposed for the substitution of one for the other our attitude might well have been different. It is true that the Liquor Licensing Act does make some provision for the substitution of beverage rooms for beer parlours. But on the whole the proposal before us constituted undeniably an extension of facilities and to this we could only say No. Factual material from the experience of other provinces, especially Manitoba, was collected and presented, using the slogan "More is Too Much". Our pamphlets were used in large quantities and reports indicate that they helped the local committees a good deal.

An important point about our campaign was the fact that we avoided so far as possible an identification with the prohibitionist position or the abstinence point of view. Our pamphlets and advertising material were directed both to drinkers and abstainers and made an attempt to win the votes of those who, while drinkers themselves, nevertheless could be persuaded of the need for reasonable social control of a dangerous commodity. Undoubtedly we succeeded to some extent, though to how great an extent it is impossible to say.

*It should be emphasized that our stand was no mere piece of expediency. We regard social (and legislative) control and abstinence as two distinct positions, the former a matter of enforcement and the latter a matter for voluntary choice. I believe that this attitude is consistent with the official policy of the United Church. At the same time I believe that this distinction needs to be better understood, both by United Church people and others; a sharpening of the distinction would be all to the good.*

Signs of hope in the temperance situation in this region include significant research in alcoholism with enlarged facilities for treatment,



a favourable attitude to alcohol education in the schools, what seems to be a growing awareness of the problems of alcohol and the fact that, in Saskatoon at least, we had the quietest Christmas in years.

### Degrading Forms of Expression

The media of communication continue to bring us much that is good and, it appears a great deal more that is inane, vulgar, lewd and profane. There seems to be an increasing boldness in the use of profanity. The terms of faith and religion are wrenched from their original reverent context. This profane usage is now regarded in many quarters as normal speech while the same words, used in their original reverence are taken to indicate a queer, pious or fanatic character. All of these perversions of language are defended in the name of realism. It would be wrong, of course, to demand that our literature should emanate only "sweetness and light". But we can condemn the realist who is uninterested in purity and reverence, who glories in perversity and uses it for the sake of effect. The prejudice of many of our artists is revealed by the occasional appearance of a work that portrays life "in the raw" but without irreverence. I am thinking, for example, of the moving picture "The Defiant Ones" in which two escaped convicts are depicted in such a way that their "toughness" is made amply clear but without "dragging in" vulgarity; the story develops to a natural, unsentimental conclusion with a deeply moral significance.

In our attack upon degrading forms of expression the problem of censorship rightly arises. It remains to be seen whether the government will succeed in its commendable effort to eliminate trash without adverse effect upon legitimate literature. But regardless of censorship something can be done to expose the callousness of those who pander for the sake of gain and the tragedy of the minds that are victimized.

### Basic Unit in a Mighty Kingdom

Economic and social developments on the prairies are becoming more widely known. The work of the Saskatchewan Royal Commission on Agriculture and Rural Life has led on to the establishment of a Centre for Community Studies at the University of Saskatchewan. Discussions of the changes in progress have been held in a good many places, often under United Church auspices. These discussions should continue, and it is hoped that a prairie regional conference on the rural church will be held before long. Meantime, the booklet "New Prospects for the Rural Church" provides food for thought.

*As the enthusiasm of numbers in our bustling, expanding centres is to a degree superficial, so the discouragement of numbers in our smaller rural churches is also superficial. Let the tiny rural congregation think of itself as a basic unit in a mighty kingdom, under a God who regards statistics with less partiality than we do.*

*Let the faithful remain faithful, enjoy the fellowship, deepen their allegiance, serve their community to the full and lift up their hearts in worship and confidence!*

### A Citizen's Responsibility

For me the meeting of the Board two years ago marked a change in my thinking. The addresses with their remarkable concentration upon the international problem made an unforgettable impact. I have read, thought, written and spoken more about international affairs than ever before. I have also been successful in enlisting the co-operation of a competent group in Saskatoon who constitute one Branch of the Commit-

tee on the Church and International Affairs. I regard myself very much as an amateur and I understand well the diffidence and sense of futility that many people feel about world issues. We do depend to a frightening degree upon our leaders. But the ordinary citizen has a part to play, and however small his part may be it is urgent that he be faithful in discharging it. He must beware alike of cock-sureness on issues about which he knows little and of the indifference of those who hold no opinion on anything apart from their immediate concerns. Charles Lynch states the viewpoint of a newspaperman as follows:

*If Canadians are going to attempt the role of great peacemakers and mediators then they must know what they are about.*

*We as a people must develop a feel for it and not leave it to a relative handful of well-informed, closely-involved men in the External Affairs department, however intelligent they may be.*

*They will do their work better if they operate against a background of informed criticism and comment.*

To that I would add that the Christian has a religious dimension as well which, without making him an authority on complex questions, does give him a perspective into which to fit them; it deepens his concern to the point of study and prayer and, perhaps occasionally, a letter to his member of parliament.

### Miscellaneous Activities

I might write briefly now about some of the miscellaneous activities that make up my routine. I attend meetings of Conference, and so far as possible, meetings of Presbyteries. I regret that I have to miss many of the latter, due to the size of the territory, coinciding dates of meetings and my attendance at the Board meeting in February. I conduct the occasional preaching mission, assist with visitation evangelism campaigns and schools for elders. I operate a literature depot that stocks the items listed by this Board.

I preach fairly frequently and enjoy the experience. I welcome letters from ministers and laymen and try to give help with problems of church life.

In my work I receive valuable co-operation from the Presbytery and Conference conveners; I might mention especially the latter, Rev. Gordon Toombs and Rev. Kenneth Moyer with whom it is a great satisfaction to work. I owe a good deal to my secretary, Mrs. Edith Elledge, who has now completed eight years of devoted service to the Board in the Saskatoon office. My colleagues on the Board have always been most helpful. I appreciate the confidence of the Church in calling me to this position and pray that I may fulfil the trust.

## *Minutes of the Thirty-fifth Annual Meeting*

### FIRST DAY — FIRST SESSION

The Board of Evangelism and Social Service met in the Board Room of The United Church House, 85 St. Clair Avenue East, Toronto, on Tuesday, February 23, 1960. Rev. George Birtch, Chairman, presided and conducted the devotional period.



## Welcome

The Chairman welcomed Board members to the Annual Meeting.

## Roll Call

Rev. George Birtch, Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. Homer R. Lane, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. W. E. L. Smith, Rev. J. C. Gardiner, Rev. Norman Hillyer, Miss Ethel Chapman, Mr. Arthur Buckley, Mr. Allison Profitt, Rev. Wilfred Vardy, Rev. J. Allison Fraser, Rev. John W. Patterson, Rev. J. A. Pue-Gilchrist, Mr. John L. Grogan, Mr. Reginald Gardiner, Rev. Morley G. Clarke, Rev. Kenneth A. Moyer, Rev. G. L. Toombs, Mr. Sam Brown, Jr., Miss Esther Highfield, Mrs. James Duncan, Mrs. W. J. Campion, Dr. Herbert L. Pottle.

## Regrets

Rt. Rev. Angus J. MacQueen, Rev. Charles L. Lewis, Dr. F. J. Alcock, Mr. R. J. McMaster, Rev. Alvin Cooper, Mrs. A. McK. Porritt.

## Corresponding Members

*Voted*, That the following be made corresponding members: Rev. James Finlay, Toronto; Rev. G. Rupert Evans, Vancouver; Rev. Fred Roberts, Chatham; Rev. A. D. Waite, Ottawa; Rev. Harold Burgess, Cornwall, and Dr. G. A. Wheable, London, Ont.

## Letter of Regret and Good Wishes

*Voted*, That on behalf of the Board, the Secretary send a letter of regret and good wishes to those members unable to attend the Annual Meeting, due to illness.

## Agenda

On motion, the mimeographed agenda was adopted.

## Minutes of the Executive Meeting, Monday, February 22nd, 1960

The minutes of the Executive were distributed to members of the Board for information.

*Voted*, That the minutes of the meetings of the Executive of the Board be received and printed in the Annual Report.

## Appreciation

*Dr. Lorne Pierce.* In Dr. Lorne Pierce this Board recognizes a distinguished Canadian and a loyal churchman. The contribution which Dr. Pierce has made to the cultural life of our nation is immeasurable. His contribution to the life of the Church is no less great. As this outstanding leader in the field of literature, as a writer and editor as well as in cultural and religious life, retires from his present position this Board wishes him much happiness and success in the creative tasks that he still plans to continue.

*Dr. H. E. D. Ashford.* The resignation of the Secretary of the Missionary and Maintenance Department, having been announced on his acceptance of a Call to be the Minister of Dominion United Church, Ottawa, on March 1st, the Executive of the Board of Evangelism and Social Service expresses its keen regret at the loss of Dr. Ashford from Missionary and Maintenance leadership. His enthusiasm, dedication and

tireless effort have been an inspiration to all. Encouraged by him the Church has provided ever larger gifts for Christ's work at home and overseas. To Dr. Ashford and his colleagues, this Board says a very sincere word of thanks. To him and Mrs. Ashford, we extend warmest good wishes with the prayer that God will bless their future undertakings.

*Mr. Frank Chamberlain.* After many years of service to the Church as its publicity officer Mr. Frank Chamberlain has resigned from his position which of recent years has been under the direction of the Board of Information and Stewardship. This Board recognizes it has lost a valuable friend and adviser in Mr. Chamberlain. In its contacts with the public mind, particularly through the daily press, the Board has appreciated the wide experience, technical knowledge and skill as well as the wisdom which Mr. Chamberlain has always brought to it. To him the Board offers its very best wishes for the future with many thanks for his support and help.

### **Sessional Committees**

*Voted,* That the membership of the Sessional Committees be as follows:

ADMINISTRATION—Mr. Reginald Gardiner (Chairman), Dr. Herbert L. Pottle, Mr. Arthur Buckley.

EVANGELISM—Rev. J. Allison Fraser (Chairman), Rev. W. E. L. Smith, Mrs. James Duncan, Mr. Allison Profit, Rev. Wilfred Vardy, Rev. John Patterson; and Rev. Fred Roberts, Rev. A. D. Waite, Dr. G. A. Wheable (Corresponding Members).

MORAL ISSUES—Rev. Gordon Toombs (Chairman), Rev. Morley Clarke, Rev. J. C. Gardiner, Mr. John L. Grogan, Mrs. W. J. Champion, Rev. Kenneth Moyer, Rev. J. A. Pue-Gilchrist; and Rev. G. Rupert Evans (Corresponding Member).

HUMAN RELATIONS AND ECONOMIC AFFAIRS — Rev. Norman Hillyer (Chairman), Miss Esther Highfield, Miss Ethel Chapman, Mr. Sam Brown, Jr.; and Rev. James Finlay, Rev. H. N. Burgess (Corresponding Members).

*Voted,* That the Chairman and Secretaries be members of all Sessional Committees.

### **Resolutions from the Executive**

Copies of resolutions on "Portable Pensions" and "Gainfully Employed Women", were distributed, it being noted that these resolutions would be considered at today's afternoon session.

### **Other References**

The Secretary referred to items in the Executive Minutes and in the Agenda and Workbook, to be considered by the Sessional Committees.

### **Deadline re new Business**

The Chairman referred to the item in the Executive Minutes re this matter.

On motion, this minute was revised as follows:

*"Voted,* That no new business be presented after noon on the second last day of the Annual Meeting and that in regard to any correspondence or resolution(s) received, other than from Board Members or its Committees, that such items be considered only by unanimous consent."



## Appreciation of the United Church House

Rev. Homer R. Lane presented the following expression of appreciation:

"The Board of Evangelism and Social Service meeting for the first time in The United Church House would express its thanks and appreciation, through the Sub-Executive of General Council, to the Chairman and members of the Building Committee for their efforts during the building period, and for the facilities provided in the new building. We share with them and others the hope that The United Church House shall be truly a centre for our Church's life and work and a means to the fuller realization of the Kingdom of God in Canada and in lands overseas."

*Voted*, That a copy of this resolution of appreciation be forwarded to the Sub-Executive of the General Council.

## Adjournment

The meeting adjourned at 10:15 a.m. to meet in Sessional Committees.

## FIRST DAY — SECOND SESSION

The Board resumed session at 2:00 p.m., with the Chairman, Rev. George Birtch, presiding. Rev. Harold Burgess conducted the devotional period.

## Minutes

The minutes of the first session were read and adopted.

## Secretaries' Reports

Rev. J. R. Mutchmor, Rev. Robert S. Christie and Rev. G. B. Mather, presented their Annual Reports.

Discussion arising from the reports took place regarding TV in the United Church. Dr. Mutchmor gave an account of the work of the National Religious Advisory Council, both in radio and TV. He pointed out that the Church of the Air and Religious Period had a wide coverage; that the Heritage Series and televised Church services were being well received and as provided by the C.B.C. He referred also to the excellent co-operation of many private stations. It was noted that with the coming of new private TV stations in many areas, there would be better opportunity for religious television.

The Chairman thanked the Secretaries for their comprehensive and stimulating reports.

## Resolution

The resolution on "Portable Pensions" was circulated.  
Discussion followed.

*Voted*, That this resolution be referred to the Sessional Committee on Social Problems, to be presented to the Board at the time of this Sessional Committee Report on Friday morning.

*Voted*, That Mr. Gordon Coburn, who is an authority on the material in this resolution, be invited to attend this session and to speak to the resolution.

## **Adjournment**

The Board adjourned at 4:25 p.m., to meet for dinner at Casa Loma, Toronto. Rev. George Birtch pronounced the benediction.

## **FIRST DAY – THIRD SESSION**

The Board resumed session at Casa Loma, Toronto, at 6:00 p.m., for dinner. Rev. George Birtch, Chairman, presided. The Chairman said Grace, followed by a toast to Her Majesty, the Queen and the singing of the National Anthem.

### **Chairman's Welcome**

Rev. George Birtch welcomed Board Members and guests to the Annual Dinner.

Rev. Homer R. Lane introduced the head table.

### **Musical Entertainment**

The Middle House Four (a quartette) provided several musical selections.

### **Greetings**

Controller Jean Newman, brought greetings from the City of Toronto.

### **Dr. David Thomson**

Rev. W. G. Berry introduced Dr. David L. Thomson, the Vice-Principal of McGill University and the Dean of the Faculty of Graduate Studies and Research, Montreal. Dr. Thomson took the place of Dr. F. Cyril James, the Principal of McGill University, who was to have given the Dinner Address, but was unavoidably absent, due to important commitments with the Quebec government.

Dr. Thomson delivered Dr. James' Address on "What Would You Give to Know?" (See page 11.)

### **Chairman's Address**

Rev. George Birtch addressed the Board on "High Hope." (See page 7.)

### **Vote of Thanks**

Rev. G. B. Mather expressed the thanks of the Board to the two speakers, for their informative and inspiring addresses.

## **Adjournment**

The meeting adjourned at 8:35 p.m., to meet in the Board Room, The United Church House, on Wednesday, February 24th at 9:15 a.m. The Chairman pronounced the benediction.

## **SECOND DAY – FOURTH SESSION**

The Board resumed session at 9:15 a.m., on Wednesday, February 24, 1960. The Chairman presided. Rev. Morley Clarke conducted the devotional period.



## Minutes

The Minutes of the second and third sessions were read and adopted, as amended.

## Financial Report and Budget

Rev. J. R. Mutchmor presented this report for information to be considered later in the Administration Report.

## Dr. Jitsuo Morikawa

Rev. J. R. Mutchmor introduced Dr. Jitsuo Morikawa, Secretary, American Baptist Home Mission Societies, New York, who spoke to the Board on "Revitalizing the Church". (See page 17.)

Discussion followed in which several members of the Board joined. Dr. Morikawa outlined the Evangelistic programme of the American Baptist Church for the next five years.

## Vote of Thanks

The Chairman thanked Dr. Morikawa for the deep impression that his presentation had made on the Board.

## Acting Chairman

In the temporary absence of the Chairman, and by action of the Board, Rev. James Finlay took the chair.

## Evangelism and the Sector Plan

Rev. Kenneth Moyer presented a paper on this subject.

Discussion followed.

Rev. Sterling Kitchen commented briefly on the work of the Sector Plan. The Secretary of the Board stated that the Department would continue its study of the relationship between the Sector Plan and the Board's programme of Evangelism.

Rev. George Birtch returned to the Chair.

## The Church and its Healing Ministry

Rev. John Patterson presented the report. (See page 106.)

Discussion followed, in which members expressed both deep interest and concern regarding the healing ministry.

It was pointed out that for publicity purposes, the report should be edited and Rev. A. C. Forrest, editor of the *Observer*, who was present, agreed that he would consider commenting on this subject. It was agreed that the Committee be continued so that it might prepare a report for the 1962 General Council.

The Chairman thanked Dr. Patterson for his excellent presentation.

## Industrial Evangelism

This subject was deferred until the Report of the Committee on Evangelism.

## Adjournment

The meeting adjourned at 11:50 a.m. The Chairman pronounced the benediction.

## SECOND DAY — FIFTH SESSION

### Prayer Service

The United Church House mid-week Prayer Service was conducted by the Rev. Kenneth Moyer.

### Session Resumed

The Board resumed session at 1:45 p.m. The Chairman presided and the Rev. Gordon Toombs conducted the devotions.

### Minutes

The minutes of the fourth session were read and adopted.

### Secretaries' Reports

Rev. W. G. Berry and Rev. Homer R. Lane, presented their Annual Reports.

Discussion followed.

*Voted*, That the reports of the five Secretaries, be received and printed in the Annual Report. (See page 41.)

### Evangelism in the Rural Church (Report of Joint Committees)

Dr. Lane reported on the work of this Committee. Discussion followed in which Revs. Clarke, Hillyer and Fraser participated. (See page 199.)

### Evangelism and the Long Range Planning Committee

Mr. A. P. Johnston, Toronto, addressed the Board briefly on statistics relating to Church Membership, prepared for the Long Range Planning Committee. He presented forecasts of future developments in population and in Church membership.

It was agreed that some of this material should be included in the printed report.

The Chairman thanked Mr. Johnston for this information.

### Adjournment

The meeting adjourned at 3:40 p.m. to meet for tea, and later to meet in Sessional Committees. The Chairman pronounced the benediction.

## SECOND DAY — SIXTH SESSION

The Board resumed session at 7:30 p.m. The Chairman presided. Rev. Wilfred Vardy conducted the devotional period.

### Minutes

The minutes of the fifth session were read and adopted.

### Corresponding Members

Mr. Gerald Wright, Chief Inspector of Reform Institutions for Ontario, and Mr. A. P. Silcox of the Probation Service of Ontario, present on invitation, were welcomed and made Corresponding Members.



## **Report of the Committee on Alternatives to Capital Punishment**

Rev. James Finlay presented the Report of the Committee on Alternatives to Capital Punishment, to which Mr. Gerald Wright and Mr. A. P. Silcox spoke and made explanations at several points. (See page 103.)

Rev. W. E. L. Smith and other members of the Board took part in the discussion.

*Voted*, That this Board give general approval to the report and send it on to General Council, subject to such final emendations as may be suggested by the Committee and approved by the Executive of this Board.

## **Commission on Temperance Policy and Program**

Mr. John L. Grogan, Chairman of this Commission, presented an interim report of the Commission on Temperance Policy and Program. (See page 109.)

Rev. Gordon Toombs raised the question of the Carlisle Plan and Mr. Grogan commented briefly on it.

The Chairman thanked Mr. Grogan and the other members of the Commission.

## **Some Immediate Temperance Concerns**

Rev. G. B. Mather spoke on some immediate temperance concerns, outlining particularly the temperance situation in the Province of Saskatchewan regarding new legislation.

Rev. Kenneth Moyer spoke in appreciation of the leadership given by Mr. Mather in the recent beverage alcohol votes in Saskatchewan.

## **The Church and International Affairs**

Rev. J. R. Mutchmor presented the Outline of the Committee's Report on the Church and International Affairs, to be presented to the 19th General Council.

*Voted*, That this Board give authority to its Executive to receive the report of the Standing Committee of the General Council on the Church and International Affairs, so that it may be included in the Agenda of the 19th General Council.

It was agreed to amend the final paragraph re the storing of U.S.A. missiles on Canadian soil.

Rev. Gordon Toombs presented a resolution on Radioactive Fallout, which was referred to the Committee on Human Relations and Economic Affairs.

## **Agenda**

*Voted*, that the hours of meeting for Thursday, February 25th, be changed as follows: Morning Session, 9:15 a.m. to 12:15 p.m. Afternoon Session 1:45 p.m. to 5:00 p.m. Evening Session, no change.

## **Adjournment**

The meeting adjourned at 10:00 p.m. The Chairman pronounced the benediction.

## **THIRD DAY — SEVENTH SESSION**

The Board resumed session at 9:15 a.m. The Chairman presided. Mr. Allison Profitt conducted the devotional period.

## Minutes

The minutes of the sixth session were read, and adopted as amended.

### The Moderator

Dr. Mutchmor announced he had received telephoned greetings to the Board, from the Moderator who had just arrived home from his tour in Africa. It was noted that the Moderator was unable to send his message to the Board, but that it would be available for the printed report. Dr. Mutchmor was asked to convey to the Moderator the good wishes of the Board.

### Mr. Frank Chamberlain

Dr. Mutchmor introduced Mr. Frank Chamberlain, the United Church press representative, who is retiring from this position after 21 years of service to the Church.

The Chairman joined with the Secretary in thanking Mr. Chamberlain for his loyal and efficient services.

### Ethical Codes in the Field of Communication

Dr. Herbert L. Pottle gave an address on this subject.

Discussion followed.

The Chairman thanked Dr. Pottle for his masterly and most informative address.

*Voted*, That this address be printed in the Annual Report. (See page 20.)

### The Lodge for Alcoholics

Rev. J. C. Gardiner reported to the Board on the work of the Lodge for Alcoholics, Edmonton.

Discussion followed.

The Chairman thanked Mr. Gardiner for his services in this important work.

### Homes and Institutions

The Secretary of the Board gave a general statement on our work in the Homes and Institutions that operate under the direction of this Board. (See page 205.)

### Dr. William H. Genné

The Chairman welcomed, and the Rev. Frank Fidler introduced, the Rev. Dr. William H. Genné, Director of the Department of Family Life, National Council of Churches, New York.

Dr. Genné addressed the Board on the subject of "Christian Ministry to Families," and mentioned five functions of the family. (See page 39.)

- (1) The management of time.
- (2) The use of money.
- (3) The guidance of growth.
- (4) The making of decisions.
- (5) The enforcement of decisions when made.

Discussion followed in which the Rev. Morley Clarke and Miss Chapman took part.

The Chairman thanked Dr. Genné for his instructive address.



## Notice of Resolution

Rev. J. A. Pue-Gilchrist gave notice of a resolution on the subject of "Peace and World Order."

*Voted*, That this resolution be received, mimeographed and distributed for discussion, and placed on the agenda for later consideration.

## Administration Committee

Mr. Reginald Gardiner, Chairman of the Sessional Committee on Administration, presented Report No. 1. (See page 87.)

*Voted*, That items 1-14 be adopted.

## Adjournment

The meeting adjourned at 12:20 p.m. The Chairman pronounced the benediction.

## THIRD DAY – EIGHTH SESSION

The Board resumed session at 1:45 p.m. The Chairman, Rev. George Birtch presided. Mr. Sam Brown Jr., conducted the devotions.

## Minutes

The minutes of the seventh session were read and adopted.

## Report of the Committee on Women's Work

Miss Esther Highfield reviewed the Report of the Committee on Women's Work. Discussion followed.

The Secretary read a communication from Rev. Ernest E. Long, Secretary of General Council, suggesting an amendment to the Manual Section 207 (e), as follows: "Five Members; three to be nominated by the Board of Women, one to be nominated by the Board of Christian Education and one by the Committee on the Deaconess Order and Women Workers, respectively, the five to be elected by the General Council."

*Voted*, That this Board approve this proposed change in the Manual and inform Dr. Long to this effect.

## Industrial Relations

Some aspects of Industrial Relations were presented by Mr. Murray Cotterill, an Executive of the United Steelworkers of America and Mr. Stanley Dinsdale, Toronto, who in his capacity as a lawyer has acted for employers in several conciliation cases. The discussion period was presided over by Dr. Berry and members of the Board made comments and asked questions directed to the two members of the panel who responded in an interesting way.

The Chairman thanked Mr. Cotterill and Mr. Dinsdale for their assistance.

Copies of the papers presented were ordered to be among materials for the printed report. (See page 110.)

## Afternoon Tea

The meeting adjourned for afternoon tea.

## Session Resumed

In the absence of the Chairman, Dr. George Birtch, Rev. Kenneth Moyer was requested to preside.

## **Moral Issues**

Rev. Gordon Toombs presented the Sessional Committee on Moral Issues.

Items 1 - 3 adopted as amended. (See page 96.)

## **Evangelism**

Rev. J. Allison Fraser presented the Sessional Committee Report on Evangelism.

Items 1 - 4, adopted as amended. (See page 94.)

## **Adjournment**

The meeting adjourned at 5:15 p.m. Rev. Kenneth Moyer pronounced the benediction.

## **THIRD DAY — NINTH SESSION**

The Board resumed session at 6:00 p.m. for dinner at Deer Park United Church, 129 St. Clair Avenue, Toronto. Members of the Committee on the Church and International Affairs and many invited guests, were present. Professor Charles E. Hendry, the Chairman of the Committee on the Church and International Affairs, presided. Rev. George Birch said Grace.

## **Welcome**

Professor Hendry welcomed Board Members and guests to the Dinner Meeting.

## **Introduction of Head Table**

Rev. J. R. Mutchmor introduced the head table guests.

## **Greetings**

The Honourable Leslie M. Frost brought greetings from the Province of Ontario, and Controller Jean Newman brought greetings from the Mayor and the City of Toronto.

## **Professor Charles E. Hendry**

Professor Charles E. Hendry spoke briefly about his recent seven months' visit in Europe and the Far East highlighting several impressions he received from many countries.

## **Honourable Howard Green**

The Honourable Leslie M. Frost introduced the Honourable Howard Green, Minister of State for External Affairs, who spoke to the Board on "Canada's External Affairs Policy." (See page 26.)

## **Votes of Thanks**

Following these addresses, Rev. J. R. Mutchmor thanked both speakers for their excellent addresses, and expressed the appreciation of the Board to the Honourable Leslie M. Frost and Controller Jean Newman, for their presence at this Dinner Meeting.

## **Adjournment**

The meeting adjourned at 9:20 p.m. Rev. J. Allison Fraser pronounced the benediction.



## FOURTH DAY – TENTH SESSION

The Board resumed session at 9:15 a.m. The Chairman presided. Rev. Fred J. Roberts conducted the devotional period.

### Minutes

The minutes of the eighth and ninth sessions, were adopted as amended.

### Resolution re Portable Pensions

The Chairman welcomed Mr. Gordon Coburn, who was present on invitation of the Board, to speak to this resolution.

Mr. Coburn explained the content of each section of this resolution and replied to many questions raised by Board Members.

*Voted*, That this resolution, be adopted, as follows:

WHEREAS it is a matter of grave Christian concern that those unable to work because of age should be adequately provided for in dignity and self respect; and

WHEREAS the failure to accumulate and retain adequate pension credits militates heavily against the employment of the elder worker; and

WHEREAS the accelerating pace of technological change may be reflected in the necessity for even more frequent changes from employer to employer on the part of workers:

BE IT RESOLVED THAT THIS BOARD:

(1) Express its appreciation of the Statement of the Government of Ontario announcing the appointment of a special committee to study and make recommendations leading to a solution of this problem.

(2) Urge the Government of Canada to review the regulations presently in effect with respect to the vesting of pension benefits under pension plans registered with the Department of National Revenue for Income Tax purposes with a view to the restoration of requirements with respect to the vesting of employee benefits on a basis compatible with the necessities of today's employment situation, and thus return to a principle in which Canada took the lead.

(3) Call upon management of our corporations voluntarily to adopt vesting provisions in their pension plans calculated to ensure for employees the accumulation of all accrued pension credits regardless of the mobility of labour.

(4) Urge all unions in the negotiation of pension plans to forego the calamitous privilege of employees to "cash-in" pension benefits on termination of employment in favour of provisions ensuring the accumulation of full pension credits regardless of an employee's changes from employer to employer.

The Chairman thanked Mr. Coburn for attending this session.

### Human Relations and Economic Affairs

Rev. Norman Hillyer presented the Report of the Committee on Human Relations and Economic Affairs. (See page 100.)

Item 1 – adopted.

Item 2 – adopted as amended.

Item 3 – adopted with additions.

Item 4 – adopted.

Item 5 – adopted as amended.

## Administration

Rev. J. R. Mutchmor continued the presentation of the Sessional Committee Report on Administration. (See page 87.)

Items 14 - 16 adopted.

Item 17 — adopted as amended.

Items 18 - 21 — adopted.

Item 22 — adopted.

## Resolution re Peace and World Order

Rev. J. A. Pue-Gilchrist presented a resolution on this subject.

After much discussion and debate, this resolution was referred to Drs. Finlay and Pue-Gilchrist for redrafting, for a later presentation.

## Moral Issues

Rev. Morley Clarke continued the presentation of the Sessional Committee Report on Moral Issues. (See page 96.)

Item 4 — adopted as amended.

## Resolution re Peace and World Order

Rev. J. A. Pue-Gilchrist and Rev. James Finlay, having redrafted the Resolution on Peace and World Order, presented it as follows:

WHEREAS our Church has endorsed the principle of World Government as follows:

“Order and justice are the immediate answer to strife. Further, international law is essential to peace. Such law must be the product of an international authority. To be valid, international law must be enacted with the consent of all those affected. It must be promulgated, administered, and enforced as in an ordered society” and that “The Christian’s immediate responsibility is:

“Generally to develop in himself and endeavour to develop in others a world rather than a national outlook.

“(a) Specifically to promote by all means at his disposal every effort toward the establishment of world government, law and order.

“(b) To urge an acceptance of such curtailment of national sovereignty and autonomy as may be necessary to establish an adequate world authority”. (*Record of Proceedings, General Council 1950, Page 139.*)

### THEREFORE WE RECOMMEND:

(1) That we request the Committee on International Affairs to give thorough study to the implications of this decision of The United Church of Canada, and leadership in creating public opinion toward the ends so set forth.

(2) That we request our Canadian representatives in the United Nations to strive for the strengthening of the international police force and the recognition of established world courts of justice and international law and order.

(3) That a copy of this resolution be sent to the Prime Minister, the Minister of External Affairs and the leader of the opposition.

*Voted, That this resolution be adopted.*

## **The Chairman**

The Chairman announced that he could not attend the afternoon session as he must return to Hamilton for a funeral. He thanked the Board Members for attending the sessions of the Board and stated that in his opinion, this had been a most successful Annual Meeting.

## **Adjournment**

The meeting adjourned at 12:35 p.m. The Chairman pronounced the benediction.

## **FOURTH DAY — ELEVENTH SESSION**

The Board resumed session at 1:45 p.m. In the absence of the Chairman, Rev. Kenneth Moyer presided. Rev. G. Rupert Evans conducted the devotions.

## **Minutes**

The minutes of the tenth session were read and adopted.

## **Human Relations and Economic Affairs**

Rev. Norman Hillyer continued the presentation of the Report of the Committee on Human Relations and Economic Affairs. (See page 100.)

Item 6 — adopted.

Item 7 — adopted as amended.

*Voted*, That the report as a whole, be adopted as amended.

## **Administration Committee**

Rev. J. R. Mutchmor continued the presentation of the Sessional Committee Report No. 2 on Administration. (See page 87.)

Items 23 - 30, adopted.

*Voted*, That the report as a whole, be adopted.

## **Moral Issues**

Rev. Morley Clarke continued the presentation of the Sessional Committee Report on Moral Issues. (See page 96.)

Item 5 — adopted.

Item 6 — adopted as amended.

*Voted*, That the report as a whole, be adopted as amended.

## **Evangelism**

Rev. J. Allison Fraser continued the presentation of the Sessional Committee Report on Evangelism. (See page 94.)

Item 5 and 6 — adopted.

Item 7 — adopted as amended.

*Voted*, That the report as a whole, be adopted as amended.

## **Other Business**

Rev. Gordon Toombs made a statement in which he expressed his views and convictions about the limited value of resolutions and his concern



lest the Board in its leadership in the field of Christian Witness infringe upon the liberty of the believer. He stressed the primary importance of love within the fellowship and the need to win support by every means of Christian persuasion.

### **Unfinished Business**

The Executive was authorized to deal with unfinished business.

### **Reports and Minutes**

*Voted*, That the Secretaries be authorized to edit all minutes and reports.

### **Minutes of the Eleventh Session**

*Voted*, That the minutes of the Eleventh Session of the Board, be taken as read and adopted.

### **Annual Meeting**

*Voted*, That the Annual Meeting be held February 21st to 24th inclusive, 1961.

### **Next Executive**

*Voted*, That the next Executive of the Board be held on Thursday, April 28, 1960.

### **Adjournment**

The meeting adjourned at 3:40 p.m. Rev. J. R. Mutchmor pronounced the benediction.

GEORGE W. BIRTCH,  
*Chairman.*

J. R. MUTCHMOR,  
*Secretary.*

## ***Reports of Sessional Committees***

### **ADMINISTRATION**

IT IS RECOMMENDED:

#### **1. Expenses**

That while the Board asks for an actual statement of expenses, the maximum expenses per day for hotel will not exceed \$7.00, actual cost of meals; actual railway expenses; car mileage, five cents a mile each way; clergy rates where possible; tourist plane fares where necessary; stop-over expenses via most direct route; meals and berth en route at actual cost.

#### **2. Missionary and Maintenance Fund**

That this Board congratulate the M. and M. Department for raising \$7,050,115.00 in 1959 and assure the Department of support in its effort to obtain the 1960 budget of \$10,000,000.00.

#### **3. Financial Report 1959 and Estimates for 1960**

That the financial report 1959, as presented, be adopted, and that the estimates for 1960 be given general approval.

# **BOARD OF EVANGELISM AND SOCIAL SERVICE**

Maximum allocation from M. & M. Fund to date.....	\$195,000.00
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## **RECEIPTS**

Receipts from other sources.....	\$ 502.84
Actually expended from Missionary and Maintenance Fund.....	193,764.08

\$194,266.92

## **DISBURSEMENTS**

<b>Administration:</b>	<b>1959 Expenditures</b>	<b>1960 Estimates</b>
Salaries: Secretaries and Staff (Toronto, Saskatoon and Vancouver) ..	\$54,628.92	\$57,870.00
Secretaries' Travel.....	5,662.00	6,800.00
Rent.....	3,725.20	4,507.00
Supplies and Stationery.....	3,809.45	3,100.00
Postage.....	1,673.46	1,900.00
Telephone and Telegraph.....	1,563.30	1,800.00
Printing, Annual Report, etc.....	6,823.65	7,400.00
Research and International Affairs.....	3,579.99	3,800.00
Expenses, Board and Executive.....	3,094.89	3,400.00
Expenses, Vancouver Office (not including salaries).....	1,114.23	1,400.00
Expenses, Saskatoon Office, (including office staff).....	2,601.85	3,200.00
Sundry Expenses.....	1,726.76	1,600.00
Pension Funds:		
(a) Employer's equivalent for five Secretaries.....	2,524.50	2,524.50
(b) Employer's equivalent for four Office Staff.....	342.58	311.58
(c) Employer's equivalent for payments for staffs of Homes and Institutions unable to meet this cost, estimate.....	59.24	2,000.00
(d) Cost of past service credit on ten year amortization basis for six institutions now enrolled.....	2,799.86	2,799.96

## **Grants to Institutions:**

Interprovincial Home for Women, Moncton.....	1,000.00	1,000.00
Maritime Home for Girls, Truro.....	1,000.00	1,000.00
The United Church Home for Elderly Women, Montreal.....	2,700.00	2,700.00
The U.C. "Dunedin" Home for Elderly Women, Montreal W.....	1,800.00	1,800.00
Victor Home for Girls, Toronto.....	1,200.00	1,200.00
Earls court Children's Home, Toronto.....	2,000.00	2,500.00
Cedarvale School for Girls, Georgetown.....	6,500.00	6,500.00
United Church "Lodge" for Alcoholics, Edmonton, Alta. ....	6,000.00	6,000.00
United Church Home for Girls, Winnipeg.....	2,600.00	2,600.00
United Church Home for Girls, Vancouver.....	2,900.00	2,900.00
Taxes, Insurance and Interest.....	4,895.28	5,000.00
Repairs and Improvements.....	53.00	3,800.00
Contingencies.....	686.64	3,000.00

## **General Grants and Membership Fees:**

Grants and Membership Fees.....	4,203.88	3,600.00
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## **Moral Issues and Social Welfare**

Conferences re Moral Issues.....	1,265.35	2,100.00
Literature.....	238.92	1,000.00
General Promotion, including Christmas—N.Y. Program.....	14,692.96	14,600.00

## **Evangelism:**

Literature.....	4,087.84	2,100.00
Preaching Missions, Visitation Evangelism.....	186.02	3,000.00
Prison Welfare.....	1,119.33	1,200.00
General Promotion.....	4,667.53	3,500.00
Emergency Grants to Senior Citizens Homes.....	24,800.00	12,000.00
Conference Temperance Campaigns.....	800.00	4,000.00
Commission on Temperance.....	5,557.44	5,500.00
Service charge for Literature Distribution Centre.....	3,582.85	5,500.00

Totals.....	<u>\$194,266.92</u>	<u>\$202,513.04</u>
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## **EVANGELISM AND SOCIAL SERVICE RESERVE**

<b>Receipts</b>		<b>Disbursements</b>	
Balance, January 1, 1959.....	\$ 285.45	Transfer to Bequests and Annuities	
Legacy.....	15,070.36	Promotion.....	\$ 385.81
Transfer from Evangelism and Social Service, Guaranteed Annuity (matured gifts).....	874.09	Balance, December 31, 1959.....	15,844.09
	<u>\$16,229.90</u>		
			<u>\$16,229.90</u>

## **EVANGELISM AND SOCIAL SERVICE GUARANTEED ANNUITY**

<b>Receipts</b>		<b>Disbursements</b>	
Balance, January 1, 1959.....	\$37,318.64	Annuities.....	\$ 2,495.44
Gifts.....	500.00	Transfer to Evangelism and Social Service Reserve (matured gifts)	874.09
Interest.....	1,624.15	Balance, December 31, 1959.....	36,073.26
	<u>\$39,442.79</u>		
			<u>\$39,442.79</u>

## EVANGELISM AND SOCIAL SERVICE PROPERTY AND BUILDING

Receipts		Disbursements	
Balance, January 1, 1959.....	\$16,597.60	Grant to Fairhaven Home for Senior Citizens, Burnaby.....	\$3,328.24
Legacy.....	3,328.24	Balance, December 31, 1959.....	29,081.51
Donation.....	11,405.68		
Interest.....	1,078.23		
	<u>\$32,409.75</u>		<u>\$32,409.75</u>

## EVANGELISM AND SOCIAL SERVICE PROJECTS

Receipts:	
Balance, January 1, 1959.....	\$119,877.44
Missionary and Maintenance Fund.....	25,000.00
Interest.....	2,305.09
	<u>\$147,182.53</u>

### Disbursements:

#### Grants to Institutions:

Maritime Home for Girls, Truro.....	\$ 1,500.00
Tantrammar Haven, Sackville.....	2,500.00
Agnes Pratt Home for Senior Citizens, St. John's.....	1,500.00
Hillcrest Lodge, Orillia.....	2,000.00
Cedarvale School for Girls, Georgetown.....	490.00
Ina Grafton Gage Home, St. Catharines.....	7,500.00
Toronto Home Missions Council for Fred Victor Mission.....	15,000.00
Oliver Lodge, Saskatoon.....	5,000.00
Gorge View Society, Victoria.....	3,000.00
Fairhaven Home for Senior Citizens, Burnaby.....	5,000.00
	<u>\$43,490.00</u>
Transfer to School for Boys of Ontario.....	50,000.00
Balance, December 31, 1959.....	53,692.53
	<u>\$147,182.53</u>

## NATIONAL EVANGELISTIC MISSIONS PREACHING MISSIONS

Receipts		Disbursements	
Balance, January 1, 1959.....	\$ 814.03	Sundry Expenses.....	\$ 200.00
Proceeds of Missions.....	236.28	Balance, December 31, 1959.....	888.54
Interest.....	38.23		
	<u>\$1,088.54</u>		<u>\$1,088.54</u>

## SUNDRY FUNDS RELATED TO EVANGELISM AND SOCIAL SERVICE

Funds	Balance Jan. 1, 1959	RECEIPTS		DISBURSEMENTS			Balance Dec. 31, 1959
		Interest	Other	Purchases	Expenses	Other	
John Abraham Trust....	\$ 3,920.77	\$ 174.71					\$ 4,095.48
Boys' School of Ontario.	7,571.18	1,265.74	A50,000.00				58,836.92
Ina Grafton Gage—							
Trust.....	160,794.17					C192.00	160,794.17
Reserve.....	19,016.95	8,048.23	B9,600.00			D10,442.48	26,030.70
Ina Grafton Gage Home,							
Toronto.....			E10,442.48				10,442.48
Oliver Hezzlewood Trust	4,208.31	187.53	F100.00				4,395.84
Kildare Road United			G20,000.00				
Church Home.....						H20,000.00	100.00
Alfred J. Mitchell—							
Trust.....	157,494.34						157,494.34
Reserve.....	30,426.14	8,373.90					38,800.04
Oliver Lodge.....	72,082.85	3,309.27	N3,416.13				78,808.25
Preaching Missions.....	10,893.82	485.44					11,379.26
Rural Life Trust.....	776.23	34.59	G205.15			K23,786.25	810.82
Literature.....	4,740.43	163.67	J30,232.69	2,287.10	1,800.22	L3,000.00	4,468.37
Literature Reserve.....	47,178.66	2,102.33	M3,000.00				52,280.99
Supergifts.....	129.20						129.20
	<u>519,233.05</u>	<u>24,145.41</u>	<u>126,996.45</u>	<u>2,287.10</u>	<u>1,800.22</u>	<u>57,420.73</u>	<u>608,866.86</u>

A—Transfer from Evangelism and Social Service Projects. B—Legacies. C—Transfer to Requests and Annuities Promotion. D—Transfer to Ina Grafton Gage Home, Toronto. E—Transfer from Ina Grafton Gage Reserve. F—Transfer from Evangelism and Social Service. G—Donations. H—Grant. J—Sales of Literature. K—Printing. L—Transfer to Evangelism and Social Service Literature Reserve. M—Transfer from Evangelism and Social Service Literature. N—Funds held for Oliver Lodge.



#### **4. Other Funds**

That the statement of special and sundry funds, as follows, be adopted.

#### **5. Boys' School of Ontario Fund**

That the sum of \$25,000 for 1960, be transferred to the Boys' School of Ontario Fund from the Project Fund of this Board.

#### **6. Literature Fund**

That \$3,000.00 be transferred from the current to the Reserve Account of the Literature Fund.

#### **7. Membership Fees**

That payment of the following membership fees be approved: Canadian Welfare Council, \$100.00; Ontario Welfare Council, Toronto, \$50.00; Canadian Institute of International Affairs, \$25.00; United Nations Association in Canada, \$150.00; Canadian Temperance Federation, \$200.00; National Council of Churches in the U.S.A. (related departments), \$400.00.

#### **8. Special Grants**

(1) That a grant not exceeding \$225.00 be given to the United Church minister or layman chosen to attend the Yale School of Alcohol Studies at New Haven, Conn., and a grant not exceeding \$150.00 to the person chosen to attend the Loma Linda School, California.

(2) That an annual grant of \$2,000.00 be made to the Religion-Labour Council, Toronto.

#### **9. Woman's Missionary Society**

That thanks of the Board be extended to the Woman's Missionary Society for their contribution through this Board of \$825.00 to the United Church Home for Girls, Vancouver; \$825.00 to the Church Home for Girls, Winnipeg; \$825.00 to the Interprovincial Home for Women, Moncton; and \$825.00 to the Victor Home for Girls, Toronto.

#### **10. Executive Committee**

That the Executive Committee consists of the following members: Rev. George Birtch, Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. Homer R. Lane, Rev. Robert S. Christie, Rev. G. B. Mather, Rev. Norman Hillyer, Rev. J. A. Pue-Gilchrist, Rev. John Patterson, Mr. Reginald Gardiner, Mr. John Grogan, Rev. Morley Clarke, Miss Esther Highfield and Mrs. A. McK. Porritt.

#### **11. Representatives**

That the action of the General Council in appointing persons to represent this Board be recorded as follows (This list also includes some Board appointments):

*Executive of General Council*—Rev. George Birtch, Rev. J. R. Mutchmor (Corresponding Member).

*Board of Finance*—Rev. J. R. Mutchmor.

*Board of Information and Stewardship*—Rev. J. R. Mutchmor.

*Board of Christian Education*—Rev. Homer R. Lane.

*Board of the United Church Training School*—Rev. Homer R. Lane.

*Committee on the Deaconess Order and Women Workers*—Rev. Homer R. Lane.

*Committee on Christian Faith*—Rev. W. G. Berry (Secretary)  
That the following be representatives of this Board:

*Missionary and Maintenance*—Rev. W. G. Berry.

*Dominion Board of the Woman's Missionary Society*—Rev. J. R. Mutchmor.

*Dominion Council of the Woman's Association*—Rev. Homer R. Lane.

*Victor Home for Girls*—Mrs. W. G. Berry, Mrs. Lorne Thompson.

*Canadian Temperance Federation*—Rev. W. G. Berry, Rev. A. W. Jones.

*Ontario Temperance Federation*—Rev. Homer R. Lane, Rev. Harry Mellow, Rev. James Semple.

*Quebec Temperance League*—Rev. John Patterson.

*Christian Social Council of Canada*—Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. R. S. Christie, Rev. Homer R. Lane, Rev. G. B. Mather, Mr. Thomas Knott, Rev. W. C. Smith, Chief Justice J. C. McRuer, Rev. Harry Martin, Mr. Ralph Wilson, Mr. V. D. Blueman, Mr. James Beatty, Mr. A. Phillips Silcox.

*United Nations' Association in Canada*—Rev. J. R. Mutchmor, Rev. R. S. Christie, Rev. Hugh Rae, Rev. John Patterson, Rev. R. C. Chalmers, Rev. W. G. Berry, Rev. Elliott Birdsall, Rev. Homer R. Lane, Rev. G. B. Mather, Professor George Brown, Professor John B. Hardie, Professor Gordon O. Rothney, Professor Charles Hendry, Dr. Stewart Allen, Mr. A. Ross MacKenzie, Rev. Robert Tillman, Rev. A. D. Waite, Dr. J. C. Arnell, Dr. F. J. Alcock, Rev. Kenneth Prior, Rev. Peter Ream, Rev. Sidney Bell, Rev. Arthur Organ.

*Lord's Day Alliance*—Rev. R. W. Arkwright, Rev. W. G. Berry, Rev. Fred Hewitt.

## 12. Conferences

That the Board be represented at the Annual Conferences, as follows:

*British Columbia and Alberta*—Rev. Robert S. Christie.

*Saskatchewan and Manitoba*—Rev. G. B. Mather.

*Central Conferences*—London—Rev. W. G. Berry; Bay of Quinte—Rev. J. R. Mutchmor; Hamilton—Rev. Homer R. Lane; Toronto—Rev. W. G. Berry.

*Montreal and Ottawa*—Rev. Homer R. Lane.

## 13. Audited Reports

That the audited reports received from the Homes and Institutions be reviewed by the Secretary who will report concerning them to the next meeting of the Executive of this Board.

## 14. Homes and Institutions

That the Board express its appreciation of the services rendered by the Boards, Superintendents and Staffs of Homes and Institutions and especially for the service of those responsible for beginning work in newly established Homes.

## 15. Bank Balances of Homes and Institutions

That the Executive of this Board be asked at its next regular meeting to review the current and savings account balances and reserve accounts,

as reported at December 31st, 1959, of the Homes and Institutions, with a view to determining the maximum amounts to be held to the credit of any Home or Institution.

#### **16. Local Boards**

That the nominations for local Boards of Homes and Institutions, be confirmed.

#### **17. Grants to Conferences on Evangelism**

That the Executive be authorized to make grants for established conferences on Evangelism, as follows: Berwick, N.S.; Whitby, Hamilton and Chatham, Ontario; Winnipeg, Man.; Fort Qu'Appelle, Sask.; Parksville, Vancouver Island; and for a School of Evangelism at Brandon, Man.; as arranged by Mr. Mather for Saskatchewan and Manitoba; and further, that the Executive be authorized to deal with other requests that may be received for assistance in connection with Conference on Evangelism.

#### **18. Annual Report**

That 7,500 copies of the Annual Report, entitled, "Witness to the Light" be printed. It is understood that the responsibility for editing the Report will be undertaken by the Department.

#### **19. Church and International Affairs Committee**

That the membership of this committee, be as follows:

*Members of the Central Committee:* Prof. Charles E. Hendry, chairman; Rev. J. R. Mutchmor, secretary; Rt. Rev. Angus J. MacQueen; Very Rev. J. S. Thomson; Very Rev. George Dorey; Very Rev. A. A. Scott; Very Rev. J. H. Arnup; Rev. Floyd Honey; Rev. W. G. Berry; Rev. Homer R. Lane; Rev. A. J. Wilson; Rev. Ernest E. Long; Rev. A. C. Forrest; Rev. W. J. Gallagher; Rev. H. G. Forster; Rev. Leonard Griffith; Rev. J. Lavell Smith; Rev. C. F. T. Poulter; Rev. T. R. Davies, Rev. E. M. Howse; Rev. John Leng; Rev. W. W. Burnett; Rev. Peter Gordon White; Rev. James Finlay; Rev. A. Marshall Laverty; Rev. Gordon Smyth; Prof. Alexander Brady; Prof. George Brown; Dr. H. L. Pottle; Dr. Walter A. Riddell; Mr. Henry E. Langford; Mr. Murray Cotterill; Mr. Harry Coote Smith; Mr. Willson Woodside; Mr. J. B. Allen; Mr. R. T. Payton; Mr. Ralph Young; Mr. Ralph Wilson; Mr. Henry Jackman; Mr. Reginald Gardiner; Mr. William Jardine; Mr. Edward B. Higgins; Mr. Harold Rea; Mr. Arthur Buckley.

*Chairmen of the Regional Committee:* Prof. George Story, St. John's, Nfld.; Rev. Arthur Organ, Montreal; Rev. Leonard Griffith, Ottawa; Rev. T. R. Davies, Hamilton; Rt. Rev. Angus J. MacQueen, London; Rev. G. B. Mather, Saskatoon; Rev. Sydney Bell, Tofield, Alta.

#### **20. Assistant Secretary for the Maritimes**

That this Board reaffirm its request for a full time Assistant Secretary to serve for the four Atlantic Provinces.

#### **21. Special Grant**

That the grant of \$200.00 to Miss A. E. Lang, Montreal, as a special consideration, be made in 1960.

#### **22. Special Request**

That this Board request Mr. Gerald Wright, Chief Inspector of Reform Institutions, Ontario, to be present at the 19th General Council in Edmonton, to speak to the report on The Alternatives to Capital Punishment, and also to be present as a Consultant.



**23. Policy re the Use of the Annual Revenue of the Mitchell Trust Fund and the Literature Trust Fund**

That the Executive be requested to study this matter and report to the Annual Meeting of this Board next year. (*Note: Expenditures from the Mitchell Fund Revenue must be made only in Ontario and for two purposes: evangelism and temperance*).

**24. Chronically Ill**

That the Department, with the advice and assistance of the Executive, continue the study of this subject in co-operation with the Department of Home Missions, as requested by the 18th General Council with a view to presenting to the 19th General Council an urgent request for permission to establish at least a minimum provision of infirmary care in as many as three of the presently established Homes for Senior Citizens or in separate buildings on the grounds of these institutions; also

That in the study of this subject there be further consultation with the Governmental authorities concerned, and that this consultation include a review of existing hospital facilities that may not be fully used. (It is to be noted that the need to provide care for the chronically ill is extensive and urgent, but the financial support of capital and current needs by Governmental bodies varies from province to province).

**25. Fred Victor Mission**

That the action of the Executive in providing a grant of \$15,000 in 1959 towards the cost of the new Fred Victor Mission building in Toronto instead of \$20,000 as approved by this Board's Annual Meeting last February be approved and further that in 1960 the grant be \$15,000 with an equal amount to be paid in 1961 and 1962, thus providing our share of cost, namely \$60,000 in four years instead of three. (*Note: The reduced annual grant is made necessary due to lack of sufficient funds in this Board's Project Fund.*)

**26. The Lakehead Request**

That consultation with the Woman's Missionary Society and local Church authorities in Fort William and Port Arthur re the appointment of a Church welfare worker to render service to teenage girls in trouble and unmarried mothers be continued, and that if and when satisfactory arrangements can be made, either within our communion or on an inter-church basis, an annual grant in aid toward the salary and expenses of such work be made by this Board. It will be understood that the Department of Evangelism and Social Service will be responsible to promote further study and action in this regard.

**27. The Absalom Abraham Estate**

That the \$15,070.36 legacy received from this estate for work on behalf of unmarried mothers be expended as the Executive of this Board may direct.

**28. Homes and Institutions**

That this Board's appreciation of the successful efforts of the Winnipeg Senior Citizens Committee to obtain a suitable site for its proposed home for elderly people be recorded and a grant of \$50,000, payable half in 1960 and the balance in 1961 be approved. (*Note: The site of this new home consists of approximately six acres at the corner of Keewatin and Burrows Streets in the north-west section of Winnipeg.*)

The estimated total cost of this project, in which provision will be made for the residential care of approximately forty women and forty men and the erection of a number of self-contained units for individuals and couples, totalling about one hundred and ten persons, will be \$600,000. This sum will be provided as follows:

- (a) Provincial grant—\$200,000.
- (b) Loan under the National Housing Act—\$240,000.
- (c) Evangelism and Social Service grant—\$50,000.
- (d) Stewardship and capital fund of Manitoba Conference—\$50,000.
- (e) In hand and to be collected—\$60,000.

**29. Superintendent, Niagara Ina Grafton Gage Home, St. Catharines, Ontario**

That the appointment of Mrs. Margaret McLellan, formerly of Brantford, as the Superintendent of the Niagara Ina Grafton Gage Home at Grantham, near St. Catharines, be approved.

**30. Ottawa Seminar on International Affairs**

That the cost of having United Church representatives in attendance at the two-day 3rd Annual Ottawa Seminar on International Affairs, of \$914.10, be approved.

**31. Committee on Co-ordination of Adult Work**

That a special grant of \$100 be made to the Committee on Co-Ordination of Adult Work.

REGINALD GARDINER,  
*Chairman.*

J. R. MUTCHMOR,  
*Secretary.*

## EVANGELISM

(See also pages 115-132)

### 1. Preamble

WHEREAS the Christian Gospel had its inception not in "the soul's invincible surmise" but in the revelation of God in Jesus Christ, and in Him became flesh and dwelt among us, both revealing and demonstrating the Way, the Truth and the Life; and

WHEREAS Christians are "a peculiar people" who accept the revelation of God in Jesus Christ as the sole medium of their individual and corporate redemption; and

WHEREAS we believe that this is God's evangel, a whole gospel for a whole man and a whole society;

We *affirm* our faith and dedication to this over-all mission of redemption, and we suggest that for our most effective work special focal points and emphases might well be stressed from time to time. We suggest that this year attention should be given the following areas of concern.

### 2. Christian Instruction of Those Within the Church

WHEREAS many attending worship and taking part in church activities have little background of Christian instruction; and

WHEREAS we believe that the immediate responsibility of evangelism is to help these people to understand what Christianity is;

WE THEREFORE RECOMMEND THAT:

- (1) Ministers place more emphasis on a teaching ministry, presenting the basic Christian faith, the means of grace and the mission of the Church in the world.
- (2) More teaching missions be held.
- (3) Regular adult classes for Bible Study and Christian instruction be more widely encouraged.

### 3. Those Whose Faith is Confused

WHEREAS there are people, who are seldom in church who feel a need of guidance in faith and the meaning of life; and

WHEREAS the problem is to make contact with them and offer the Church's help.

- (1) As a pilot project, we suggest that The United Church of Canada carry in *Maclean's Magazine* short articles, as statements of our faith, indicating also where literature can be had.
- (2) We propose further that where possible, open forums be held.

### 4. Visitation Evangelism

WHEREAS Visitation Evangelism is Biblical in form and content; and

WHEREAS experience has shown that the Visitation Evangelism programme can be an avenue for the work of the Holy Spirit and an effective way of winning people for Christ; and

WHEREAS up to the present this programme has been used by too few pastoral charges; and

WHEREAS the widespread success of fund-raising and building projects creates an additional urgency for this type of programme, lest the emphasis of our Churches become unduly financial:

BE IT RESOLVED THAT THIS BOARD:

Do all in its power to encourage pastoral charges to engage in Visitation Evangelism, and that this be promoted through local Presbytery Schools of Evangelism, through the Annual Conferences on Evangelism and in other ways.

### 5. Ministry to the Sick

When people are ill they have time to be thoughtful and are appreciative of the encouragement and sympathy Christians should be able to bring to them. We would emphasize the importance of the ministry to the sick and recommend:

- (1) That more presbyteries be concerned to appoint Chaplains to visit hospitals and institutions.
- (2) That more elders of the congregations be encouraged to share in the visiting of the sick.
- (3) (a) That theological colleges be asked to develop further the training for the hospital ministry, including hospital internships for selected men.  
(b) That the Board of Evangelism and Social Service and Board of Colleges and Secondary Schools be invited to help the colleges in providing scholarship assistance.  
(c) That Theological Colleges and presbyteries be asked to do their share to institute extension courses in hospital visiting where hospitals and similar institutions are located.



## 6. Evangelism via Radio and TV

WHEREAS effective methods of communicating the gospel on the newer media of radio and TV have been developed and opportunities to use such methods have increased; and

WHEREAS these media provide an effective approach to the Canadian people; and

WHEREAS in this approach every skill must be used to bring the good news of the gospel to man and society, having in mind that hearers may be divided roughly into three groups, (a) church members; (b) mildly interested, as on the edge of the Christian Fellowship; and (c) either indifferent or hostile, having no relationship of any kind to organized religion; and

WHEREAS the United Church in many localities, and in its Berkeley Studio in Toronto, has greatly improved its knowledge and use of radio and TV:

BE IT RESOLVED THAT THIS BOARD:

1. In co-operation with the Board of Information and Stewardship and other Boards concerned, continue strongly to support our Church's share in the National Religious Advisory Council and private stations' religious programmes.

2. Refer to its Executive, with authority, the work of selecting, and, where necessary, creating materials for radio and TV with the cost to be paid in part from the current budget, and in larger measure from the revenue of the Mitchell Trust.

## 7. Easter to Pentecost

WHEREAS Pentecost follows Easter both historically and in the spiritual experience of believers; and

WHEREAS the appropriation of God's saving work through the death and resurrection of Christ demands the inner experience of the Holy Spirit.

WE THEREFORE RECOMMEND That:

A greater emphasis be given to Pentecost with the services of worship from Easter to Pentecost bringing attention to this important Festival in our Church year.

We further request that the Board of Evangelism and Social Service send the folder "Easter to Pentecost" to all our ministers in the pastorate.

J. ALLISON FRASER,  
*Chairman.*

FRED J. ROBERTS,  
*Secretary.*

## MORAL ISSUES

(See also pages 132-157)

### 1. Drinking and Driving

WHEREAS Saskatchewan is the only province where the use of a breath testing device is mandatory on pain of forfeiting the driver's licence, and at present enforcement in this province is being impeded by the failure of the Criminal Code to cover this matter; and

WHEREAS it has been estimated that 30 per cent of all fatal traffic accidents involve a drinking driver, and some reliable tests would indicate that it may be as high as two out of three (Accident Facts, 1958, page 50, National Safety Council, U.S.A.); and

WHEREAS the Canadian Highway Safety Conference at its last Annual Meeting (May 1959) petitioned the Department of Justice to consider "the advisability of providing for the compulsory testing of drivers suspected of operating vehicles while under the influence of alcohol"; and

WHEREAS the *Report on Impaired Driving Tests* published by the R.C.M.P., Ottawa, 1957 established the following facts:

(1) Reliable estimates of the venous blood alcohol concentration can be procured from saliva, blood and breath tests (p. 61 f.).

(2) On an examination of 50 male subjects it was discovered that the consumption of alcohol in the following portions impaired an operator's ability to drive in the following numbers (the amount of venous blood alcohol concentration is indicated in parts per thousand).

1 subject showed impairment at a concentration of 0.36 ppm.

5 out of 7 showed impairment at a concentration of 0.50 ppm.

A majority of subjects showed impairment at a concentration of less than 0.8 ppm.

All subjects showed impairment at a concentration of under 1.5 ppm.

BE IT RESOLVED That this Board of Evangelism and Social Service of The United Church of Canada petition the Federal Government to revise and amend the Criminal Code, so that:

(1) Chemical tests to measure the alcohol content of the blood be admissible as evidence in a court of law.

(2) A test which shows that a driver has been operating a vehicle under the influence of alcohol should be deemed *prima facie* evidence of either "impairment" or "intoxication".

(3) For the purposes of the above test, that an alcoholic concentration of .50 ppm be considered "impairment" and that a concentration of 1 ppm or over be considered "intoxication".

(4) That a copy of this resolution be sent to the Prime Minister; Honourable D. Fulton, Minister of Justice; The Provincial Attorneys General; and the Canadian Highway Safety Conference.

## 2. Federal Grants for Alcoholism Research

WHEREAS the Federal Government receives more revenue through taxation from the sale of alcoholic beverages in Canada than all the provinces combined (\$421,231,000 for the year ending March 31, 1958); and

WHEREAS the whole of Canada is indebted to the contribution which the Department of National Health and Welfare is making in the field of Mental Health, Child and Maternal Health, Diagnostic Services, and also its efforts to bring under control such diseases as tuberculosis and cancer; and

WHEREAS in the last 20 years the incidence of alcoholism in Canada has doubled, and it is estimated that Provincial Bureaus and Foundations for Alcoholism Research and Treatment reach only eight per cent of the 200,000 alcoholics in Canada; and

WHEREAS the United States Government, through its Public Health Service has recently recognized the urgent need for research in problems of alcoholism by granting \$1,000,000 to a five year research programme being carried out by The Commission on Alcoholism, set up by the North American Association of Alcoholism Programmes;

BE IT RESOLVED That this Board of Evangelism and Social Service of The United Church of Canada reaffirm our petition of last year to the Government of Canada requesting the establishment of a National Alcoholism Research Foundation; and/or the possibility of providing financial

assistance in the form of grants to specific research projects already being carried out and worthy of expansion (for example the University of Saskatchewan project using the new drug LSD-25 and mescaline under the direction of Dr. Hoffer); and/or a grant to the Commission on Alcoholism, recently established by the North American Association of Alcoholism Programmes.

### **3. The Lord's Day**

WHEREAS the Supreme Court of Canada recently ruled that provinces have the power to make amendments to the Lord's Day Act of Canada; and

WHEREAS there will undoubtedly be groups standing to profit in a commercial way from more liberal legislation respecting Sunday observance, and these will endeavour to have Sunday legislation favourable to their interests; and

WHEREAS the example set by one province in relaxing Sunday legislation is often cited as a reason for neighbouring provinces to do likewise; and

WHEREAS any relaxation of Sunday legislation is often the prelude to demands for greater relaxation;

BE IT RESOLVED that this Board

(1) Request the Conference Committee to draw the attention of provincial Attorneys General to the possible long time unfavourable consequences of relaxed Sunday legislation if possible by interviews.

(2) Remind our people of the divine significance of Sunday as a day of rest and worship, of the opportunity it affords for the strengthening of religious and family life, and the value to society of a Sunday as free as possible from commercial activities.

### **4. A Committee on the Lord's Day**

WHEREAS since the Report of the Commission on the Lord's Day of the Thirteenth General Council twelve years have elapsed; and

WHEREAS during these twelve years many important social changes have taken place which have considerable bearing on the problem of the observance of the Lord's Day, such as:

(1) The great increase in economic wealth in our country making more automobiles, more summer cottages and other luxuries and facilities available to the people.

(2) The development of television and the fact that Sunday is a favourite day for viewing programmes.

(3) The shorter working week with increased leisure available for week-ends on highways and summer cottages.

(4) A still greater increase in pressure for commercialized Sunday sport and cultural activities.

(5) The passing of legislation allowing commercialized Sunday sport in some provinces and the agitation for it in other provinces; and

WHEREAS there is considerable confusion of thought among our membership, sessions, and ministers concerning what activities may be conscientiously engaged in on Sundays both on Church premises, in home life and the community:

BE IT RESOLVED THAT THIS BOARD:

Request the Department to set up a Committee on the Lord's Day with instructions to prepare popular study materials which would present for discussion the new situations and such problems as outlined above.



## 5. Television

WHEREAS the public mind has been seriously disturbed by reports of unethical practises in both programme promotion, programme content, and the sponsorship of them, especially in some forms of advertising; and

WHEREAS there is evidence of a decline in cultural value, and a noticeable increase in scenes of brutality, violence, suggestiveness in many programmes such as some variety programmes, serials such as Johnny Staccato, Mike Hammer, and some Westerns; and

WHEREAS it is extremely difficult for parents to keep children from viewing such programmes:

WHEREAS television rightly used can make a positive contribution to Canadian culture:

BE IT RESOLVED THAT THIS BOARD:

(1) Commend the Board of Broadcast Governors on their policy of a 55 per cent Canadian content in Canadian TV programing.

(2) Urge the Board of Broadcast Governors to refuse to permit television programmes to appear on Canadian stations or over Canadian networks which have an undue emphasis on violence, suggestiveness and crime, and establish a code of suitable standards for TV presentations for Sunday programmes for the guidance of local stations.

(3) Urge the Board of Broadcast Governors to consider setting up a strict ethical code for all phases of television programing, advertising and sponsorship which would protect Canadian television from practices which include deliberate deceit of the public and other unethical practices.

(4) Urge The Board of Broadcast Governors to appeal to the appropriate authorities in neighbouring U.S. states to exercise strong control over TV programmes beamed into Canada.

(5) Co-operate with the Board of Christian Education in the publication of a suitable small tract for our people dealing with the selective and responsible use of television in the home.

## 6. Working with Town and City Councils

Believing that the Church is called to be the salt of the earth, the light of the world and the conscience of society—

We urge all Official Boards and Sessions to put moral and social issues regularly on the agenda of their meetings for discussion and to lead their congregations to assume their full responsibility for Christian witness in their communities and to present the point of view of the Church to councils and other governing bodies by petitions and delegations.

We call upon all Church members to consider seriously their responsibility to give leadership in their communities by offering themselves for election to public office in the spirit of Christian service and stewardship.

## 7. Liquor Outlets in City Parks

WHEREAS families and children are the segment of our population which stands to benefit most from the use of city parks; and

WHEREAS recent news reports suggest that consideration is being given to using Toronto parks for liquor outlets

BE IT RESOLVED THAT THIS BOARD register its opposition to any such proposal to the Metropolitan Council and to the Metropolitan Parks Commission in particular.

G. L. TOOMBS,  
*Chairman,*

MORLEY G. CLARKE,  
*Secretary.*

# HUMAN RELATIONS AND ECONOMIC AFFAIRS

(See also pages 157-180)

## 1. Concern for the Chronically Ill

WHEREAS every community and every congregation has members suffering from various forms of chronic illness; and

WHEREAS Christ Himself showed a concern for those who were less than whole physically and mentally:

BE IT RESOLVED THAT THIS BOARD:

(1) Adjure local congregations, as those closest to these needy ones, to show a real concern for them—the sick, the crippled, the handicapped, the shut-ins, the retarded either mentally or physically, and to explore the field of assistance in the rehabilitation of those who have been mentally ill.

(2) Suggest that each congregation search out local resource persons who could give guidance in this field.

(3) (a) Commend the Canadian Society for Crippled Children and Adults for their willingness to assume responsibility for the promotion of the observance of the First Sunday in June as Shut-ins Day.

(b) Ask the co-operation of Church members in transporting these handicapped folk to Church, visiting them in hospital or home and remembering them in a variety of ways.

(c) Recommend that the Department accept the responsibility for channelling to pastoral charges the promotional literature, as provided by the Canadian Society for Crippled Children and Adults.

## 2. Medical Insurance

BE IT RESOLVED That a study be made of the relationship between the present medical services and costs and the possibility of providing an insurance plan to meet medical costs.

## 3. Rapid Social Change and Increase of Crime

WHEREAS the number of sub-standard communities is on the increase in situations bearing a peripheral relationship to old and new industrial areas and

WHEREAS evidence has accumulated that there is a definite relationship between the rootlessness of families in many communities and the increase in offences against the Criminal Code; and

WHEREAS rapid social changes are taking place throughout the nation and this is evidently a problem common to the whole nation:

BE IT RESOLVED THAT THIS BOARD:

(1) Recommend to the Board of Christian Education that they join with the Board of Evangelism and Social Service and arrange a joint interview with the Ministers of Health and Public Welfare and Justice, and, if deemed wise by them, with the members of the Provincial Legislature to the end that a thorough survey be made and such remedial action as the situation warrants be undertaken.

(2) And that the Boards of Evangelism and Social Service, Christian Education, Home Missions and the Woman's Missionary Society confer with a view to establishing a "ministry to migrants".

#### 4. Lessons from Elliot Lake

WHEREAS an element of risk is inherent in industrial development and advance, especially in the exploitation of natural resources; and

WHEREAS such risk frequently involves both human suffering and economic waste which in turn involves our Christian concern; and

WHEREAS the present crisis in Elliot Lake community is a case in point, embracing the dislocation of the lives of thousands of men, women, and children with serious injury to their spiritual and moral well-being, and representing also great economic waste; and

WHEREAS this kind of social disruption is becoming so common in our national life as to merit the constructive suggestion of the Church to the end that human impairment and economic waste may be kept at a minimum:

##### WE THEREFORE RECOMMEND:

(1) That wherever in Canada new ventures in industry are undertaken, all parties involved in such enterprise shall give as serious consideration to the possible consequences for persons and families encouraged to participate as is given to the financial returns expected from production.

(2) That as persons charged with holding all things as a sacred trust, we ask that the lure of quick and massive gain in "crash programmes" of production be not permitted to obscure the shameful economic waste implicit in such undertaking.

(3) That where such short term industrial ventures are made in the knowledge that relocation and adjustment may be necessary, the facts as known or expected shall be made clear at the outset and long range planning initiated to keep the casualties and wastage of relocation at the lowest possible point.

(4) Urge the Federal Government to consider most carefully the possibility of establishing its new Atomic Research Centre in the community of Elliot Lake recognizing that a community with all its resources, material, physical and spiritual, would thus be preserved and utilized—assuming that all physical resources necessary are available in and about Elliot Lake.

#### 5. Agriculture

WHEREAS the farmer as a consumer has an essential place in the Canadian economy; and

WHEREAS the demands for larger return on capital investment, shorter hours and higher wages are adding to the cost of consumer goods, so that the gap between the price of what the farmer buys and the price of what he has to sell is steadily widening; and

WHEREAS the economic salvation of the farming industry and the health of the rural community lie to a great extent in the direction of producer-controlled collective action; and

WHEREAS there is a close relationship between economic and social conditions in the farming industry and the vitality and future of the rural church:

##### BE IT RESOLVED THAT THIS BOARD:

- (1) Encourage an educational programme among farmers
  - (a) in support of organized co-operatives, and producer-controlled marketing boards under adequate provincial government supervision.
  - (b) in the use of assistance available in agricultural research and management through government departments of agriculture and agricultural colleges.



(2) Call upon all sections of the community to recognize their responsibility to each other, and to resist the pressure for private gain through larger returns on capital, higher wages and shorter hours which lead to the constant upward trend in cost of consumer goods, which falls heaviest upon primary producers and wage earners.

## **6. Gainfully Employed Mothers**

WHEREAS during the first Industrial Revolution in Britain, many young children were taken from their mothers to work in shop, mill, factory and mine; and

WHEREAS today's second Industrial Revolution with its rapid social change is taking many mothers away from their young children into gainful employment; and

WHEREAS this trend in Canada today results in 1,500,000 women being gainfully employed, of whom over 600,000 are mothers whose children number in excess of one million; and

WHEREAS in many Western European and North American countries, studies reveal that this separation of mothers and younger children is harmful and particularly so to those children between the ages of babyhood to three years.

BE IT RESOLVED THAT THIS BOARD:

(1) Urge ministers and members of the United Church to view the gainful employment of mothers with intelligent concern and by observation and study to determine its significance.

(2) Having noted some of the basic requirements of the International Labour Office, Geneva, about gainfully employed mothers and their young children, including those about to be born, call upon governmental bodies and employers concerned to reduce to a minimum the harm done by separating mothers and young children in order to augment the working forces of today's affluent society.

(3) Stress in particular the need for a working day for gainfully employed mothers not later than 4 p.m., to enable them to be home to prepare the evening meal; and further that such mothers in the pregnancy period be given at least 14 weeks maternity leave with pay and medical benefits, before the birth of a child and for a reasonable period afterwards in order to protect the health of both mother and child.

(4) Call upon governmental agencies, industrial leaders, labour unions and others concerned to prevent gainfully employed mothers being required to accept night work with the possible exception of night nursing shifts.

## **7. Housing for the Aged**

WHEREAS many housing projects today make no provision for the needs of older people within a normal family relationship; and

WHEREAS there is evidence that institutional care is not always best for Senior Citizens; and

WHEREAS good care can be provided by those tied by love and relationship to older people; and

WHEREAS the chronically ill do not always need medical care:

BE IT RESOLVED THAT THIS BOARD recommend that the National Housing Authority study the possibility of including in many housing projects a percentage of units that will provide accommodation both for young married couples and older dependents of these married couples, and the elderly persons.

NORMAN HILLYER,  
*Chairman.*

ESTHER HIGHFIELD,  
*Secretary.*

# *Reports and Statements to the Board*

## THE COMMITTEE ON ALTERNATIVES TO CAPITAL PUNISHMENT

*(Excerpts from the Committee's report which was given approval to be sent on to the 19th General Council)*

The Seventeenth General Council of The United Church of Canada meeting in Windsor, Ontario, in September, 1956, passed the following resolution:

(1) We affirm our belief that capital punishment is contrary to the spirit and teaching of Christ.

(2) Recognizing the difficulty in practice of abolishing capital punishment until alternate methods of treatment are available, we urge the Government of Canada to develop such alternate methods and abolish capital punishment as soon as possible.

(3) Recognizing the Church's primary responsibility for the spiritual redemption of any who may be saved from capital punishment we urge the Board of Evangelism and Social Service to initiate and direct a study through the Church of how best we may fulfil this responsibility.

To implement the third part of this resolution the Board of Evangelism and Social Service set up the following committee:

Mr. Donald F. Brown (Honorary Chairman); Rev James M. Finlay (Chairman); Rev. W. G. Berry (Secretary); Arthur Martin, Q.C.; Mr. A. N. Kirkpatrick; Mr. A. P. Silcox; Mr. James M. Beatty; A. G. Davis, Q.C.; Rev. M. P. Smith; Rev. Harry Morrow; Rev. Ray McCleary; Rev. F. G. Brisbin; Rev. A. C. Forrest; Mr. Gerald Wright; Mr. Kenneth Mitchell; Rev. Harold B. Neal.

Your Committee notes with regret that Mr. Donald F. Brown passed away during the Fall of 1960. No successor was appointed.

In addition regional groups have also worked on the problem in Vancouver under the guidance of Rev. R. S. Christie, in Saskatoon under the guidance of Rev. G. B. Mather, and in Sackville, N.B., under the guidance of Professor Ian Campbell of Mount Allison University.

### **Your Committee now reports on the following basis:**

We proceed on the assumption that The United Church of Canada has declared itself on the general question of capital punishment in the words of the General Council resolution of 1956 that "capital punishment is contrary to the spirit and teaching of Christ".

The following basic Christian principles are suggested as necessary to any efficient system of corrections.

(1) *Man is a responsible being.* The gospel teaches that people can choose between good and evil. This is a privilege and responsibility, for the same will that may choose evil may also choose good. (Romans 7: 17-20.) This is in full recognition, however, of the fact that there are sociological and pathological situations in which the responsibility of the individual almost ceases and he becomes the instrument of mental, social and physical conditions.

(2) *Man has a duty to his fellow man.* The duty of the Christian is to love his neighbour as himself, to forgive as he has been forgiven, to mediate the same mercy he has received, and to help others as he himself has been helped through the communication of the Christian gospel. (Luke 10: 25/end, Matt. 25: 31/end, Gal. 6: 7/8).

(3) *Sin usually involves personal decision on the part of the sinner.* Man is not a mere creature of heredity and environment and sin is not merely a disease. The gospel rejects the view that all that is necessary to the rehabilitation of the offender is to provide the right conditions and the person will automatically respond to them. (Matt. 5: 27/30, Luke 19: 11/27.)

(4) *God comes to men through men.* We believe it to be implicit in the gospel that God will come to men through men and their institutions, and therefore God will come to men through methods of reform to rehabilitate and redeem them.

(5) *Every person is a soul for whom Christ died.* Personality therefore should be respected and no system of penal treatment should destroy self respect or so degrade the person as to make him bitter against society. (Romans 15: 1/2).

In the event of the abolition of capital punishment it is reasonable to ask, what should be done with a person convicted of a capital offence.

*Your Committee believes that the alternative to capital punishment for a person convicted of a capital offence, and known to be responsible for his action, is life imprisonment.*

*Therefore, in place of the sentence of death for a capital offence we would suggest that there be substituted a statutory sentence of life imprisonment, subject to all prevailing powers of remission and parole. Each case would be the subject of review every three years on a basis analogous to that now provided in the Habitual Criminals Act. This means that no person will be released from care so long as his retention is essential to the well-being of society and to his reformation.*

*The hope of reformation and ultimate release from prison must always be held out as a possibility to every offender under the law.*

*We believe the church must look upon prisons as it now looks upon hospitals and mental institutions, as places where those needing the help that modern medicine, psychiatry, and other sciences can offer, may receive treatment. If we view correctional institutions in this manner we shall then see that the church has an important part to play in the work of changing and redirecting the life of the convicted person, whether he be a thief or a murderer. The church must see every man as capable of reformation and redemption. We shall also see that the Christian minister, the Christian layman, as well as the church corporately, has a vital duty to perform in this matter.*

It is our belief that homicide and capital punishment are part of the whole phenomena of crime and delinquency. We recognize that whilst they are extreme ramifications of the problem, they cannot be accepted as separate entities in any criminological research designed to evolve new philosophies, policies and treatments affecting criminality in all its sociological, psychological and pathological aspects.

The law has regarded homicide as the ultimate crime, which, unless mitigated by circumstances, has until now demanded the ultimate penalty. This concept is now at issue chiefly because the execution of the offender offers no possibility of reparation either to society or to the victim. There is also a growing acceptance of the fundamental truth that life is a Divine gift that cannot innocently be destroyed by judicial process.

Therefore we believe that any plan evolved for the treatment of offenders generally must also provide for a therapeutic approach to persons convicted of murder. It has been proven that many murderers respond to rehabilitative treatment under continued parole conditions. Statistics indicate that many persons who commit capital crimes are first offenders and that the offences themselves are often situational rather than premeditated.



*We do not suggest that trial to protect the innocent should be abandoned, but it is our sincere conviction that a sentence can no longer be regarded as a substitute for diagnosis. We contend that as most serious offences are symptomatic of social or psychological aberrations, the treatment of the offender should be determined by a diagnostic investigation which should be an integral part of a treatment process commencing before trial and ending with the ultimate emancipation of the offender from his criminality. We suggest that the present method of meting out punishment is no longer compatible with enlightened Christian and sociological thinking.*

*We do not recommend that summary trial and punishment for acts of simple irresponsibility which have no pathological significance should be abandoned but we do most earnestly recommend that a correctional system dedicated to total treatment be evolved and that the nature and length of treatment in each case be determined by Treatment Authorities operating in Reception and Diagnostic Centres appropriately located throughout the country.*

In order that all facets of public interest might be served and to ensure an integrated and correlated effort by all the sciences and disciplines that will ultimately contribute to the therapeutic process, the final release authority should rest with the Minister of Justice and the National Parole Board. Nevertheless, we believe that parole should only be utilized as a form of treatment whilst at large and not as a remission or as a reward for good behaviour. The decisions of the Board should be largely influenced by the recommendations of the treatment staffs in the various institutions.

We firmly believe that if the philosophy and methodology we have described are accepted they will produce more in human values and reclamation than anything heretofore attempted.

### **The Christian Community and Corrections**

This Committee believes that General Council should enjoin the Minister and Session of every Congregation, as a normal exercise of the Church's Ministry, to consider the needs of families associated with their congregation, who may have suffered embarrassment, anxiety and shame resultant from the arrest, trial and conviction of any member of the family for unlawful conduct; especially of those who may suddenly be placed in material distress by imprisonment of the breadwinner or loss of employment because of conviction.

### **RECOMMENDATIONS to the 19th General Council**

In view of the foregoing your committee makes the following recommendation:

#### **To the Government of Canada**

(1) In the place of the death sentence for a capital offence that there be substituted a statutory sentence of life imprisonment subject to the prevailing conditions of remission and parole.

(2) That no person be released from care in a correctional institution so long as his retention therein is essential to the well-being of society and to his reformation.

(3) That subject to the approval of the National Parole Board, which should be given the necessary powers, the length and the nature of the treatment of persons under such a system be determined in consultation with treatment authorities.

(4) That for simple irresponsible acts which have no pathological significance the system of summary trial and sentence be continued.

## **To The United Church of Canada**

(1) That ministers and Sessions be enjoined carefully to consider the needs of families under their care who suffer anxiety, shame, economic need, and embarrassment because a member of the family has been convicted of a penal offence.

(2) That the attention of ministers, Sessions of the Church, and particularly Men's and Women's organizations in the local church be drawn to that section of this report on "The Christian Community and Corrections".

(3) That the attention of the Board of Colleges and Schools, the Board of Home Missions, the Board of Evangelism and Social Service be drawn to the statement on chaplaincy and the appendix to this report on this subject with a view to obtaining properly trained ministers for chaplaincy work in penal institutions.

(4) That the Board of Evangelism and Social Service in co-operation with the Board of Christian Education be asked to prepare a study book on the basis of the outline included in this report and that a study of it be promoted through the Church.

J. M. FINLAY,  
*Chairman.*

W. G. BERRY,  
*Secretary.*

## **REPORT OF THE COMMITTEE ON THE CHURCH'S MINISTRY OF HEALING**

The Committee on "The Ministry of Healing" is convinced that the totality of the historic Gospel demands that our Church give an increasing emphasis to the work of healing. The commission of Jesus in the Gospels is "to preach the Gospel and to heal the sick".

### **Co-operation with Medical Science**

At the outset, one fact must be emphasized. Any statement given by the Church will stress that there must be no separation—but the closest co-operation between medical science and the ministry of faith and prayer. Both work together for the same purpose of healing the sick and it is of no concern who is given the credit for healing accomplished. It is God who heals and to Him alone is given the glory and praise. It is not that when one ministry fails, another should be tried. Rather, both complement each other at all times. We believe that God works through medical and surgical skill, nursing care, the faith of the patient and the faith and prayers of those who care.

### **Normal Ministry of the Church**

From history we assume that Healing is a central responsibility of the Church. There was no dual emphasis in salvation. Jesus Christ did not come to save souls or bodies. He came to save men and women. Salvation emphasized wholeness. The healing of bodies was the normal experience of the Early Church. From the third century ministers have lifted their hands in the Benediction. Why? Because so many people came forward after Communion for the laying on of hands, that it became impossible for the minister to give the healing touch to all and so he raised his hands above them. In this way, healing was as normal as preaching. While this twofold emphasis continued through the medieval period it lost its place in our Protestant Churches since the Reformation. Rev. Dr. George F. MacLeod of the Iona Community in his publication "The Place of Healing in the Ministry of the Church"

writes: "Thus the healing of bodies though, at first sight, it may seem an incursion into the present climate of our Church, is really normal. It is not an ecstatic Church that adopts it. Rather to neglect it is to be subnormal."

### **Theological Foundation**

*Of first importance is the Theological Basis. To attempt a definition of The Will of God is a most difficult task, and only broad terms will be acceptable. From the Holy Scriptures we learn that the Will and Purpose of God is the redemption of mankind. God's ultimate Will, as supremely revealed in Jesus Christ, is that He means all mankind to have perfect health or wholeness. As defined by Dr. Leslie Weatherhead: "Health is the complete and successful functioning of every part of the human being, in harmonious relationship with every other part and with the relevant environment." While it is God's Ultimate Will that people should have health, we realize causes bring effects, and in certain circumstances God's Will is accomplished as one endures sickness or suffering. We realize also that it is God's Will that all men should die at some time. There is a danger in the Ministry of Healing, in that of making God the means and man the end. In Biblical Teaching, especially in the New Testament, we must always remember that God is the end and it is our task to bring people into communion with God for His sake. It is then that there can be that sense of wholeness that Jesus calls "Abundant Life", and this wholeness of spirit reaches out in many instances to include the whole personality, body, mind and spirit. The objective is not the Healing, but rather Communion with God. Physical, mental and spiritual healing are phases of God's Work of Redemption. Whether wholeness of spirit brings wholeness to the body depends upon many other factors, illness or injury.*

In the New Testament several features of the Healing of Jesus are recorded. Miracles are not to be interpreted as the breaking of the law but the operation of a higher law transcending the lower. While it is stated that Jesus healed the multitudes the examples reveal Him healing one at a time. His methods are determined by the nature of the ills. For the blind man He rubbed clay mixed with spittle on the eyes; for the deaf man with an impediment of speech He put His fingers in his ears and touched his tongue. In the healings of Jesus there is faith in Himself either on the part of the patient or by those interested in the patient. Dr. Weatherhead gives this definition: "Christian Faith is the response of the whole man, thinking, feeling and willing, to the impact of God in Christ, by which man comes into a conscious personal relationship with God." Many were healed by their own faith, such as the Ten Lepers, and the Blind Beggar; others through the faith of those concerned, as when the sick of the palsy was lowered by his friends through the roof. When Jesus saw their faith He bestowed forgiveness and resultant healing. Also, the healing of the daughter of the Ruler of the synagogue was made possible through the believing father. A further emphasis of Jesus on healing is that even a most sacred observance, the Sabbath, did not interfere with His healing of a woman with an infirmity eighteen years. By the great reverence of Jesus for human life and His emphasis on healing, it is clear that God desires every possible co-operation with Himself to bestow health, and would have us use all the science and methods revealed to man.

### **A Survey of Present Interest in Healing**

One cannot read the literature of the various denominations of the Church today without observing the increased interest in Healing. The



Report of the Archbishops' Commission of the Church of England entitled, "The Church's Ministry of Healing", is a notable document, and it is significant that the new Anglican Prayer Book should include Healing Services. The Church of Scotland, the Congregational Union of England and Wales and the Evangelical-Reformed Church of United States, have published Reports. The Methodist Church of England has appointed a Commission to study healing through prayer and from a psychiatric point of view. The Calvinistic Methodist Church of Wales has asked that the Ministry of Healing become an integral part of its work. The Union Seminary, Richmond, Virginia, is publishing tape recordings by Rev. Alex. Holmes entitled, "Talks on the Healing Ministry for Clergy and Laity." Each week, The Christian Therapy Group publishes a weekly bulletin by Douglas Stotesbury in Toronto.

In The United Church of Canada we record Healing Missions held recently in St. James United Church, Montreal. At West Ellesmere United Church, Scarborough, Rev. Ross Crichton follows Communion by the Laying on of Hands; at All Peoples Church, Sault Ste. Marie, Rev. Alex. Holmes carries on an extensive Healing Ministry.

## **A Larger Ministry of Healing**

We would emphasize that this ministry is performed not just by the clergy but rather is to be achieved through the fellowship of the Church, the Body of Christ. The Church enables people to participate in corporate worship of God, to belong to a fellowship in which they serve God and their fellow-men; and in which they are pointed to God's redeeming grace in Jesus Christ with the assurance of Forgiveness, Spiritual Power and Eternal Hope. The Worship of God is a most powerful healing force. There is no true worship when people seek only private gain and respond to no challenge. "True worship at its best is an offering to God on the part of the beloved community united in love of God and the service of man." The Minister representing the praying Christian fellowship ministers to their needs in pastoral work. God may heal and renew strength through a sentence of Scripture, through Prayer, or through the Communion Service.

In recovering the normal ministry of the Church in Healing, three suggestions are given:

### **1. The Ministry of Prayer in Intercession**

A greater emphasis in the regular pastoral prayer might well be given, and there could be a prayer of special identity for all who are sick, for their loved ones, and their physicians and nurses. It is advisable that the congregation should know for whom they are praying. The weekly calendar may record the names of the ill, or a list might be prepared for a special bulletin each week with the request for prayer.

It is helpful to pray for a person by name, with the consent of the person or family. Testimony has been spoken many times to members of the committee about the great benefit of praying for the sick by name. It is a Ministry of Healing for the whole Fellowship.

### **2. The Laying on of Hands**

This should be a normal function of the Minister of a Congregation. A Minister is set apart by the "laying on of hands" to the normal functions of the Ministry. The simple taking of the hand while praying has spiritual significance and binds hearts in faith. The sympathetic touch in sorrow and pain mean much. The Minister's hands are the hands of the believing Fellowship, even as in the Marriage Ceremony the Minister

# WITNESS TO THE LIGHT

## A STUDY OUTLINE OF CHRISTIAN WITNESS

This Report deals with five important areas of the Church's Life and Work, Evangelism, Moral Issues, Human Relations and Economic Affairs, International Affairs, and the Social Service Institutions operated by this Board.

Twelve different topics are suggested here for discussion by Church groups who may wish to use this report in this way.

Where they are pertinent we have given reference to the policy of the church as defined by various General Councils.

### 1. WITNESS TO THE GOSPEL

PAGE

The Moderator's Address, <i>The Right Rev. Angus J. MacQueen</i>	3
The Chairman's Address, "High Hope", <i>Rev. George W. Birtch</i>	7
Report by <i>Dr. J. R. Mutchmor</i> , Section I, "Evangelism" .....	41
Report by <i>Rev. G. B. Mather</i> , "Evangelism" .....	69
Report of Sessional Committee on Evangelism (Resolutions) .....	94
Faith in an Age of Anxiety, <i>The Right Rev. Angus J. MacQueen</i>	116
The Theology of Evangelism, <i>Allen O. Miller</i> .....	118
Election and Evangelism, <i>Rev. R. C. Chalmers</i> .....	119
Man and the Moon, <i>Rev. Alan Walker</i> .....	128

#### See General Council Reports:

*Non-Resident Membership Rolls, 15th. Council, Hamilton, 1952, p. 83.*

*National Evangelistic Mission Reports, 16th. Council, Sackville, 1954, pp. 72-73; 17th. Council, Windsor, 1956, pp. 180-191; 18th. Council, Ottawa, 1958, pp. 204-210.*

*Deepening the Spiritual Life, 17th. Council, Windsor, 1956, p. 249.*

*Vital Issues on Pastoral Charges, 18th. Council, Ottawa, 1958, p. 246.*

### 2. WITNESS IN HUMAN RELATIONS

Report by <i>Dr. J. R. Mutchmor</i> , "Human Relations" .....	45
The Meaning of Responsible Parenthood, World Council of Churches .....	140
The Royal Commission on Price Spreads .....	157
The Population Problem, <i>Richard M. Fagley</i> .....	162
Organized Beliefs and Evolution, <i>Sir Julian Huxley</i> .....	125
Canada Getting Younger .....	163
Report of <i>Dr. H. R. Lane</i> , "Inasmuch . . ." .....	61
Report of Committee on the Church's Ministry of Healing .....	106
Sessional Committee Report on Human Relations and Economic Affairs .....	100
Reports of Homes and Institutions .....	205-223

## See General Council Reports:

PAGE

*Social Security, 15th. Council, Hamilton, 1952, p. 183.*

*Remarriage of Divorced Persons, 17th. Council, Windsor, 1956,  
p. 90.*

*Old Age Security, 14th. Council, Toronto, 1950, p. 184.*

### 3. WITNESS IN INDUSTRY

What Would You Give to Know, <i>Dr. F. Cyril James</i> .....	11
Report of Sessional Committee Human Relations and Economic Affairs .....	100
Statements on the Church and Modern Industrial Relations, <i>Murray Cotterill and Stanley E. Dinsdale</i> .....	110
Christian Faith and Technological Society, <i>E. R. Wickham</i> .....	161
Signposts for the Sixties, <i>N. R. Crump</i> .....	164
The Changing Place of Industry in Canadian Life, <i>V. W. Scully</i> .....	165
Canadian Press Reviews Labour Situation in 1960 .....	167
Who Owns Canada? .....	168
Equal Pay for Equal Work .....	176

## See General Council Reports:

*Mothers on Payrolls, 16th. Council, Sackville, 1954, p. 232.*

*Credit Unions, 17th. Council, Windsor, 1956, p. 89.*

*Seasonal Unemployment, 18th. Council, Ottawa, 1958, p. 247.*

*Automation, 18th. Council, Ottawa, 1958, p. 248.*

### 4. WITNESS ON THE LORD'S DAY

Report of Sessional Committee on Moral Issues .....	98
Judgment re Sunday Sport (Canadian Law Reports) .....	150
The Present Sunday Situation, <i>Rev. A. S. McGrath</i> .....	151
Plebiscites on Commercialized Sunday Sports .....	153
Memo to Critics .....	152

### 5. WITNESS FOR THE CHURCH

A Radical Reformation, <i>Dr. Jitsuo Morikawa</i> .....	17
Report by <i>Dr. W. G. Berry</i> , "Discipline in the Church" .....	49
Report by <i>Dr. H. R. Lane</i> , "Vitality in the Church" .....	56
Statement of Faith, The United Church of Christ, U.S.A. ....	116
Outlook in the Universities, <i>Very Rev. J. S. Thomson</i> .....	121
Theological Reflection on the Work of Evangelism .....	115
Evangelism or Promotion, <i>Christian Century</i> .....	126
Religion in America, <i>Martin E. Marty</i> .....	129
Lay Evangelistic Visiting, <i>George E. Sweazey</i> .....	124
Our World in Miniature, <i>Henry Smith Leiper</i> .....	194



## 6. WITNESS REGARDING CRIME AND CORRECTIONS

	PAGE
Committee on Alternatives to Capital Punishment (Excerpts)	103
Sessional Committee Report, Human Relations (Resolutions)	100
Street Corner Culture, <i>Winnipeg Free Press</i>	134
Canada's Drug Cost Highest in World	136

### See General Council Reports:

*Capital Punishment, 16th. Council, Sackville, 1954, pp. 114-116;*  
*17th. Council, Windsor, 1956, pp. 63, 86; 18th. Council,*  
*Ottawa, 1958, p. 100.*

## 7. WITNESS IN COMMUNICATIONS

Ethical Codes in the Field of Communications, <i>Dr. H. L. Pottle</i>	20
Report by <i>Dr. W. G. Berry</i> , "Discipline in Communications"	52
Sessional Committee on Moral Issues, Resolution re TV	99
Censorship, <i>W. G. Berry</i>	138
To Wound the Soul of Justice, <i>John W. Turnbull</i>	135
Too Few Controls and Too Many Information Outlets, <i>Jack Williams</i>	137
Broadcasting—a Greater Challenge than Ever, <i>Alphonse Ouimet</i>	130

## 8. WITNESS TO TEMPERANCE

Resolution of Sessional Committee on Moral Issues	96-97
Commission on Temperance Policy and Programme	109
The Effects of Alcohol on Man, <i>O. Minovitz</i>	145
Unhealthy Facts About Beer	146
More is Too Much, <i>Charlotte Whitton</i>	145
Traffic Accidents in Ontario	147
New Trends in Temperance, <i>John Linton</i>	148
Men of Distinction Speak on Drinking	149

### See General Council Reports:

*Total Abstinence, 12th General Council, Montreal, 1946, p. 219.*  
*Infiltration of Liquor Trade, 14th. Council, Toronto, 1950, p. 64.*  
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*p. 75.*  
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*p. 88.*  
*Advertising of Liquor, 18th. Council, Ottawa, 1958, pp. 248-249.*

## 9. WITNESS IN FAMILY LIFE

The Family in Modern Society, <i>Dr. R. S. Hoskin</i>	32
A Functional Approach to Our Ministry to Families, <i>Dr. Wm. H. Genné</i>	39
Voluntary Parenthood, Statement by 7th. General Council	143
The Meaning of Responsible Parenthood (World Council)	140

10. WITNESS REGARDING OTHER MORAL ISSUES	PAGE
Report of <i>Dr. J. R. Mutchmor</i> , "Moral Issues" .....	43
Report of <i>Rev. R. S. Christie</i> on Moral Issues .....	64
Report of <i>Rev. G. B. Mather</i> , "Some Moral Issues" .....	70
Sessional Report on Moral Issues .....	96

**See General Council Reports:**

*Policy on Gambling, 12th. Council, Montreal, 1946, p. 217.*

*Policy on Lotteries, 15th. Council, Hamilton, 1952, p. 182, also  
16th. Council, Sackville, 1954, p. 77.*

## 11. WITNESS REGARDING AGRICULTURE AND RURAL LIFE

Prices for Farm Products .....	172
Prices Spreads Commission Report .....	169
New Look on the Prairies .....	170
Index of Farm Prices in Agricultural Products .....	172
C.F.A. Recommendations to Federal Provincial Conference .....	178
International Food and Farm Policy .....	179

## 12. WITNESS IN INTERNATIONAL AFFAIRS

Canada and International Affairs, <i>Hon. Howard Green</i> .....	26
Rostow on Nuclear Weapons of War .....	161
World Council of Churches Resolution on Nuclear Testing .....	180
World Council of Churches Statement on Nuclear Weapons .....	181
Canada's Perspective on World Problems, <i>Hon. Howard Green</i> ....	182
United Nations, <i>Prime Minister Diefenbaker</i> .....	184
World Refugee Year .....	184
Peaceful Co-Existence, <i>N. Khrushchev</i> .....	186
The Legacy of John Foster Dulles, <i>Henry P. Van Dusen</i> .....	188
Sputniks .....	189
Lunik II. ....	189
The Path of Lunik III. ....	190
Facts on Fall-out .....	190
Atomic Death or World Law, <i>Linus Pauling</i> .....	192
Disarmament is Difficult, <i>Willson Woodside</i> .....	196
Report of the Committee on the Church and International Affairs	198

**See General Council Reports:**

*Recognition of Chinese People's Government, 15th. Council,  
Hamilton, 1952, pp. 61, 66, 138.*

*The Arab Problem, 16th. Council, Sackville, 1954, p. 148.*

*Nuclear Fission and Atomic Bombs, 17th. Council, Windsor,  
1956, pp. 52, 149, also 18th. Council, Ottawa, 1958, pp. 44, 160.*

pronounces the blessing of the Christian Fellowship upon the newly formed union as he lays his hands on their hands and raises his hands over them.

### 3. Further Study Necessary

Courses in our Theological Colleges should increasingly emphasize the Ministry of Healing, and Workshops in our various Conferences might be established to help our Ministers to study and to take part in this phase of their calling as Ministers of The Word and Sacraments.

Through the Ministry of Preaching, Teaching, and Healing, integrated in the very life of the Church, God's continuing purpose is being fulfilled in His great redemptive working toward that final event when the Kingdoms of this World become the Kingdoms of our Lord and of His Christ.

JOHN W. PATTERSON, *Chairman.*

## THE COMMISSION ON TEMPERANCE POLICY AND PROGRAM

JOHN L. GROGAN, Q.C.

*(From a Statement made to the annual meeting of the Board by the  
Chairman of the above Commission.)*

Since its inception the Commission has held five meetings and its executive, fourteen meetings.

When first constituted, the Commission had 46 members, two more were added later, for a total of 48. Due to resignations, for various reasons, membership now stands at 38. This is a national Commission with memberships drawn from the Atlantic to the Pacific. It is a real sacrifice of time and energy of the members to attend the meetings and I suggested that a serious attempt should be made to complete our labours in time to report to the 1960 Council.

You may have seen in the press a reference to the proposed Co-operative Commission on the study of Alcoholism under the auspices of the North American Association of Alcoholism Programmes of which Mr. H. David Archibald is Chairman. The study is to cover the United States and all ten provinces of Canada. The cost is being underwritten by the United States Government to the extent of \$1,000,000. The study is expected to take five years and to cost \$1,250,000. This is the type of study recommended to us by Mr. R. W. Jones which we had neither the time nor resources to undertake.

Mr. Archibald, as many of you will know, is the administrative head of the Ontario Alcoholism Research Foundation and Mr. Jones is now on the staff of the Alberta Alcoholism Foundation. The work of the proposed Commission is along the lines recommended to us by Mr. Archibald but the lowest estimate of cost we obtained was \$100,000 which we realize was more than this Board could authorize. The Commission nevertheless felt that some study and research should be undertaken and Mr. Jones, with the approval of our executive, was commissioned to make a bibliographical study which is now in the hands of the Commission and should form a valuable appendix to our report.

I need hardly tell this Board about the seriousness of the alcoholism problem. It is increasing at an alarming rate. In the United States some 200,000 new cases arise annually. The estimated incidence per 100,000 has jumped from 2,800 in the 1920's to over 5,000 in the 1950's. A top



health problem, alcoholism is outranked only by cardiovascular and mental disorders. In the United States, of the estimated five million alcoholics, 4¼ million are men. This means that every thirteenth man over the age of 20 is an alcoholic.

From figures recently tabled in our legislature, Ontario last year had a profit from the sale of alcoholic beverages of \$76,000,000. I wonder what the true figure really is when we consider the cost of absenteeism, accidents, social welfare, court costs and custodial care. In dollars and cents, alcoholism is costly. Its direct cost to industry each year is one billion dollars. Here are some more figures: \$432,000,000 lost in wages due to absenteeism; \$125,000,000 in accident losses; \$40,000,000 in aid to families of alcoholics; \$30,000,000 in general hospital costs; and \$25,000,000 in cost of custodial care in institutions. These are United States figures.

According to a study made by the F.B.I. in 1956, over 40 per cent of arrests among the urban population was for drunkenness, 51 per cent for driving while intoxicated. How many of the other crimes, murder, rape, manslaughter, were directly attributable to some phase of alcoholism? How are we to rid our society of this debilitating, costly and wasteful disease?

Our thanks go to this Board for its confidence, its moral, and above all, its financial support. As this will likely be my last report, I wish to express my appreciation of the opportunity of serving our Church in the capacity of chairman of the Commission.

## THE CHURCH AND MODERN INDUSTRIAL RELATIONS

*(From statements made at a panel discussion on the above subject before the annual meeting of the Board.)*

### STATEMENT BY MR. MURRAY COTTERILL OF THE STEELWORKERS' UNION, TORONTO

#### A Dilemma

When churchmen approach the seeming arena of modern industrial relations, they are confronted with a seeming dilemma.

Religious aspiration envisages an ideal state of human relations in which personal or group selfishness is thrust into utter darkness and in which the golden rule dominates. Yet modern industrial relations are based on accepting the fundamental concept that there is and will continue to be an unending tug of war between what appears to be an embattled management defending its time-honoured rights and aggressive union armies ravenously seeking change after change. How can the Church, which preaches brotherhood and unselfishness, associate itself with what seems to be an unceasing struggle between organized selfishness?

#### Collective Bargaining is not Organized Selfishness

The answer, of course, is that modern industrial relations are not what they seem. They are based on the assumption that a few will possess economic power over others and that the many must follow orders. But they are not a gory arena in which pitched battles rage between giant forces while the helpless majority look on in horror, wondering when some blow by either side will fell the spectators as well as a disputant. This is a dramatic illusion which sells papers.

Management and labour are not living entities. They are only convenient abstractions. There are many managers. Each is a living, human being. Unions are not independent entities. There are, instead, many, many working men and working women, each of whom is a separate human being. There are, in fact, no common points of view held at any one time by all managers and all employees.

*Our system of collective bargaining, far from being organized selfishness, has grown out of the conviction of many individual human beings confronted with recurring problems that compromise is more sensible than stubbornness and that, since no man knows the whole truth, no man must seek to enforce upon other men his solution of a problem.*

### **Collective Bargaining Not World-Wide**

Please remember that collective bargaining, as we practise it, is not a world-wide procedure. In most countries the normal and understandable conflicts of economic interests between owners and labour or, in more modern terms, between management and employees, have never been compromised. Instead, they have been allowed to solidify into class warfare, to become formalized into revolutionary political situations, breeding hatred, fear and misunderstanding. In fact the very concept of collective bargaining, born in Great Britain, nurtured in North America and Scandinavia and planted on a world scale within the British Commonwealth is today a concept which is challenging old and unworkable class war ideas in many new and old nations outside of those I have mentioned.

There are, of course, unions and managers everywhere. But they do not know or practise collective bargaining as we know it and practise it. A Soviet "union" is not a bargaining agency. Like "unions" in totalitarian situations at home or abroad, they are "state company unions", not self-governing groups. Their job is to aid the state in achieving production and relieve management and the state of the chore of administering social security and fringe benefits. In much of Western Europe, free, non-state unions still tend to divide along religious lines and are more like our concept of fraternal societies than our concept of employees' bargaining agencies. Wages, hours and working conditions are determined, not by bargaining between organized employees and organized management—possibly I have added an unnecessary adjective because management implies organization as a natural condition—but by state codes. Social security is not commenced as a series of bargains within many plants gradually developing into overall state plans when they are commonly accepted but is, from the outset, a state responsibility and frequently an adjunct to a partisan political machine which controls the state.

### **Collective Bargaining Not Opposed to Religion**

It is simply because many managers and many workers have been convinced that they are not always right and because they have worked out compromise after compromise that we now have our collective bargaining system. Far from being intrinsically opposed to our religious aspirations, our system of collective bargaining reflects the tremendous inroads which the concept of human humility in the face of a complete Truth which we know is beyond our personal reach, has actually made among men and women in our land. The man who has great power and misuses it, the man who believes that he knows the Truth and is determined to enforce his idea of the Truth upon others, cannot be a truly religious man no matter how frequently he goes to church. If there is one area of modern human conduct about which religious men should know as much as possible and in which religious men should participate as actively as



possible it is in the daily task of arguing out the thousand and one little and big problems, the solution of which is essential to the happiness of men and women working to keep themselves and their families.

### **Collective Bargaining is Successful**

*Our system of collective bargaining is, due to misunderstanding, under heavy fire these days. We are caught in barrage and counter-barrage of propaganda. We do not look at the thousands of collective agreements harmoniously worked out between managers and unions every year by their own efforts or with the help of dedicated conciliators. Instead, we look at dazzling headlines featuring the few disputes which are not settled without work stoppages and, all too often, we begin to call hysterically for the passage of laws or the use of brute force. Ignoring the many, many more work hours lost by unemployment and sickness, we cluck about the few hours lost in work stoppages.*

The collective bargaining process contains within itself built-in rewards and penalties. Evenly matched companies and unions which settle their problems in a way which both sides think is fair enjoy high employee morale and internal stability. Companies and unions which fail to agree—and it takes the two sides, not one, to reach such a disagreement—run the risk of financial loss. The company can lose profits, the union members lose their regular pay.

As churchmen, may I suggest that we have a simple duty. If our system of collective bargaining is, as I believe it to be, the product of good men working for the common good, placing humility before vanity and if it has, as I believe it has, produced class compromise and human co-operation rather than class warfare and human bitterness, let us, as laymen, take an active part in the process and, as clergy, by studying it, finding out how it works in our own community and among members of our own congregations. If there is one area in which Christianity is, can be and needs to be practised, it is in the area of modern employee-employer relations.

In the present struggle between two methods of extending the fruits of the industrial revolution to the people of the world, it is not what we preach alone but what we practise as well which will finally count.

### **STATEMENT BY MR. STANLEY E. DINSDALE, MANAGEMENT CONSULTANT, TORONTO**

#### **General**

In my view, it is necessary in any discussion of collective bargaining to bear in mind that there are three parties directly involved—the employer, the trade union and the workers. Too often the terms “trade union” and “workers” are considered as being synonymous, and this leads to a failure to understand the basic problems of collective bargaining.

#### **Trade Unions Are Big Business Today**

They have aims, objects and aspirations—sometimes all lumped together and called international union policy—that cannot be identified with the workers they are representing in a given instance. Trade union organizations have within them good men and good leaders, and they have bad men and bad leaders. Struggles for power are going on within the trade union organizations as they are in other businesses. I am not critical that this is so—it is to be expected—but it contributes to the problems of management in collective bargaining because the problem is not necessarily one of satisfying your own employees and keeping them



happy. It goes far beyond this, and the employer is faced with the problem of satisfying two desires—that of his employees and that of the international union with whatever particular pressures may be at work within it at a given time. As an advisor to management I am faced time and time again with failure of management to realize this fact.

### **Trade Unions are Built on Dissatisfaction and Discontent**

Too often their leaders consider that their survival as leaders and, indeed, the very survival of the union itself depends on keeping the workers dissatisfied and discontent with their employer in order that a need for the union and, in turn, for its representatives will continue to exist. Too often the trade union becomes a wedge between the employer and his employees and the further apart the Union can drive them the greater is the need for union representation and the greater is the need for the union representative. Some managements will take advantage of this and abdicate their responsibilities to their workers by saying "don't bother us with your problems, talk to your union." Other employers will retain a conscientious interest in their employees' welfare, endeavouring to help and assist them where they can, but in doing so risk being criticized by the union for being "paternalistic" or "playing favourites".

*I raise these matters because I feel that those who are not directly concerned with these problems in their day to day activities too often consider and think of "trade union" and "down-trodden workers" as synonymous terms. This is far from the truth. Perhaps a more accurate picture today is of two businesses quite frequently pulling in opposite directions with the worker being the man in the middle, and quite frequently the trade union is the bigger business with the bigger pull. For example, the giant Steelworkers Union lined up against some small Toronto manufacturer of 50 or 100 employees.*

Another problem tying in with these general observations frequently encountered by managements is this. Assume that in negotiations with a union the employer is able to convince the union bargaining committee, including the union business agent, that because of economic conditions, or whatever, that very minor, if any, adjustments should be made in labour costs. The employees in the plant, having been brought up by the Union on a diet of getting more and more for less and less work, refuse to accept the recommendation of their own committee. The business agent, whose job is dependent on satisfying the workers, must then press management to go beyond what the business agent himself has considered to be reasonable in the circumstances. Thus, frequently, settlements are not dictated by reason and common sense, but rather by threat of work stoppage.

### **Picketing**

As you know the Labour Relations Act prohibits a strike or lockout, save in certain circumstances, namely, when the trade union has established its right to represent the employees and has exhausted the procedures provided in the Act for the peaceful settlement of disputes—conciliation, etc.

*I believe that picketing should be prohibited in all circumstances where a strike could not lawfully take place. It seems incongruous that the Union should be permitted to picket employers' premises at a time when it could not lawfully strike. This problem arises particularly in the construction industry where some unions seek to short circuit the methods provided by the Act for Union recognition and force an*

employer to recognize the union as the bargaining agent of the employees, regardless of the wishes of the employees. This is done by the union engaging in picketing of a project for the sole purpose of forcing an employer to enter into an agreement. Many employers have been blackmailed by this method into entering into an agreement with the Unions, and the employees who are supposed to be protected by the Act have had their wishes completely flouted. In fact, I have known of cases where some employers have been compelled by the use of such tactics to sign an agreement with a closed shop provision whereby only members of the union may be employed and, as a result of this, have had to discharge all of their employees and replace them with new employees who are already members of that union. The use of such picketing and the threat of its use, which is almost as equally effective, has become a frequent occurrence in the past few years. Managements have pressed for an affirmative prohibition of such picketing, and the Select Committee on Labour Relations of the Ontario Legislature recommended that the Labour Relations Act be amended in this regard. It would appear from the news reports that this recommendation has not been adopted.

It appears that the proposed amendments to the Labour Relations Act of Ontario provide that an employer shall not be required to discharge an employee from his employment who has been expelled or suspended from his union for opposing the interests of the union. This, of course, has reference to instances where the collective agreement contains a closed shop, or union shop provision under which the employees are required to be members of the union in good standing as a condition of employment.

This would appear to be a move in the right direction, but there is another aspect of these compulsory membership clauses which does not appear to be dealt with by the proposed legislation. One of the freedoms which is said to be the right of every Canadian is freedom of religious convictions. There are many sincere-minded people in Ontario who belong to one of several religious groups or denominations, whose religious beliefs forbid their adherents to become members of, or pay dues to, any secular organization whether it be a fraternity, service organization or a trade union. Whether or not one may agree with these religious convictions, I feel that these people are just as much entitled to hold their views as we each are to our own religious beliefs. Unfortunately, however, there have been several cases of genuine hardship in this regard during the past few years. Members of these denominations who have been employed in a shop or factory for years have suddenly found that, because their employer at the insistence of a trade union has entered into an agreement containing union shop, closed shop, or dues shop provisions, they are faced with the choice of joining the union against their religious convictions, or being discharged from employment because of their refusal to compromise their religious views. This problem is particularly serious in a case where practically the whole industry is unionized and an employee is deprived from working in a type of work for which he is especially trained.



# Evangelism

*In regard to Evangelism, Moral Issues, Human Relations and Economic Affairs, and International Affairs, the reader is referred also to other parts of this Report and to relevant sections of the "Record of Proceedings" of the 18th General Council, Ottawa, Ontario.*

## A THEOLOGICAL REFLECTION ON THE WORK OF EVANGELISM

*(From a Statement issued by the Department of Evangelism, The World Council of Churches. Based on a previous work-paper, "The Theology of Evangelism")*

### The Urgency of Evangelism

The basic urgency of evangelism arises from the nature and content of the Gospel itself, and its authority lies in the recognition by all believers that they have been claimed by Christ precisely for the purpose of becoming His witnesses. The imperative of evangelism lies in the deeds of God which are its message, and its inevitability lies in the fact that they who evangelize are those who have been grasped by God's action, and know that their witness in word, deed, and oneness is the reflex of their faith-relation to their Lord. The love of Christ constrains them.

### The Saviour of the World

The saving truth of the Gospel is that Jesus is the Lord, and that by His Death and Resurrection, He has saved the world. Yet it does not honour God to reduce the evangelizing word to a repetition of these phrases. Indeed, in the West, the world is not challenged by them, but is merely bored—"We have heard that, and so what?" It is, in fact, untrue to the Gospel itself to present it only in those terms, for the Gospel is the sanction and seal of all God's truth, of all His words and will for the world. The declaration of the Gospel, therefore, must include teaching, which does not mean merely Christian moral teaching, but a total Christian perspective on the whole of human life and history. So will men see the meaning, potential, and end of history in the light of which all actions, whether of individuals or nations, can be judged. So also will men be helped not merely to suffer history but make it. Such a perspective would give the churches and their members a powerful intellectual armoury, enabling them to discern the action of God in the turbulent history of our times, leading them to understand the things that belong to their peace, and assisting them to see the direction in which the promises of God point. This Biblical perspective would also make possible a dialogue between the Church and the world, between the Christian and his fellow-men, a dialogue through which the secular relevance of Christianity could become increasingly clear. Too often the world is deaf to the evangelizing word because it is merely a "religious" word, a traditional word, which seems to have no bearing on the condition of the man or the society addressed.

### Witness in the World

*If the Word is to penetrate into the lives of men it must be taken into the world by the dispersed members of the Church. A conversation must take place between the Christian and his neighbour, in common, casual, gossiping relationships. It must also take place within the social structures of the modern world which hold the individual as prey. It is grievous that while power grows and complex social structures multiply in the modern technological world, the word of the Church is so often*



*addressed solely to individuals and their personal needs, frequently without reference to the social context in which they live. To correct this requires knowledge, and herein lies a great intellectual task for Christians. If the Christian message is to bear effectively upon the problems of this time, Christians must be deeply immersed in them, and know them intimately, even in their full technical range. Only so can the truth come alive. Even the truth becomes untruth when it is not used.*

### STATEMENT OF FAITH

*(Adopted by the General Synod of the United Church of Christ at Oberlin, Ohio, July 8, 1959)*

We believe in God, the Eternal Spirit, Father of Our Lord Jesus Christ and our Father, and to His deeds we testify:

**He calls the worlds into being,**  
creates man in his own image  
and sets before him the ways of life and death.

**He seeks in holy love to save all people from aimlessness and sin.**

**He judges men and nations by his righteous will**  
declared through prophets and apostles.

**In Jesus Christ, the man of Nazareth, our crucified and risen Lord,**  
he has come to us  
and shared our common lot,  
conquering sin and death  
and reconciling the world to himself.

**He bestows upon us his Holy Spirit,**  
creating and renewing the Church of Jesus Christ,  
binding in covenant faithful people of all ages, tongues, and  
races.

**He calls us into his Church**  
to accept the cost and joy of discipleship,  
to be his servants in the service of men,  
to proclaim the gospel to all the world  
and resist the powers of evil,  
to share in Christ's baptism and eat at his table,  
to join him in his passion and victory.

**He promises to all who trust him**  
forgiveness of sins and fullness of grace,  
courage in the struggle for justice and peace,  
his presence in trial and rejoicing,  
and eternal life in his kingdom which has no end.

**Blessing and honor, glory and power be unto him. Amen.**

### FAITH IN AN "AGE OF ANXIETY"

RIGHT REVEREND ANGUS J. MACQUEEN, *London, Ont.*

*(From an article in "The Toronto Star," December 12, 1959)*

#### Unbalanced Budgets

Unbalanced budgets are common in our day. Perhaps most people in our affluent society are living beyond their means. They are in debt because of houses, automobiles, gadgets, clothes, amusements, and even trips. They are spending money they don't have, to buy things they don't need, to impress people they don't like.

When I was a boy in Cape Breton, I was taught two lessons which today are looked upon as either foolish or economic heresy: only buy what you can afford, and always pay cash for it. As a result, we did manage to keep solvent, to make ends meet.

The object of our modern economy is production. The old law of supply and demand is ignored. After great quantities of goods are produced, we set to work to create the demand for them, by powerful and often deceptive methods of advertising and salesmanship. All people, no matter what their income, are urged to buy what they cannot afford, and what they do not need, and to pay for it later. The "hidden persuaders" cleverly appeal to and depend upon our pride, greed, gluttony, envy and covetousness—five of the "deadly sins"—for the sale of the goods produced.

### **Low Sales' Resistance**

We, the public, have a low sales resistance, and we buy on the installment plan—\$1 down and \$10 a month as long as we live! Many of us go heavily in debt to live beyond our means. Some of us buy sweepstake tickets, or gamble with speculative stocks, in the hope of striking it rich. Some men neglect their families, and leave the "little woman" alone five or six nights a week, working overtime in order to fulfil their material ambitions. And some families send mother out to work too, not because they really need the money to get along, but because they want to buy what their neighbors can buy. Daddy only brings home the bacon; mummy brings home the broadloom and deep freeze.

The damage to many children who are neglected is irreparable, and the breakdown in family life and marital relations is alarming. But this prevailing ambition for money, comforts, and status leaves its scar upon all of us. And even if it does not impoverish our budgets, it does impoverish our souls. Man does not live by bread alone, and our life is more than raiment. We are spiritual beings with needs which cannot be met by the things that money can buy. Unless we are to succumb to this materialistic craze, we must put first things first, and lay up for ourselves "treasures in heaven"—moral and spiritual values which have an eternal quality.

### **Living beyond our Psychological Means**

Another peril of our time is that we shall live beyond our psychological means. Ours is a difficult century, psychologically. W. H. Auden calls it the "age of anxiety." Nervous breakdowns, emotional upsets, and mental diseases are on the increase. Doctors tell us that one out of every 12 children being born will have some kind of psychological ailment. Many divorces, and physical diseases are caused by such ailments. In the United States alone 48,000,000 headache tablets are sold every day.

A short time ago, after a youngish man had died of heart and nervous exhaustion, his wife explained to me that his job was particularly demanding, there was a lot of friction in the office, and the stress and worry kept him on edge and unable to sleep at nights. His job was too much for him, and he could never get "on top of it."

Human beings are not all the same. Some of us run out of psychological means in a rather ordinary job, with ordinary irritations and decisions. Others seem to have almost unlimited reserves, and like Churchill can carry international-sized problems with equanimity.

The only constructive course is for us to find some way to augment our psychological income, so that we can face up our responsibilities with a margin to spare. Isaiah found it: "They that wait upon the Lord shall renew their strength." The Psalmist found it: "Why art thou cast down O my soul? Hope thou in God,"

## THE THEOLOGY OF EVANGELISM

(Excerpts from an address by ALLEN O. MILLER printed in  
"The Evangelism Advocate," November, 1959)

### The Servant-Lord

In the New Testament there are many figures used for Jesus Christ, there are many ways to try to express who He was both in terms of His person and in terms of His work. But when one takes the New Testament against the background of the whole Biblical tradition of Israel, one can find no more adequate single figure to express the character and work of Christ than the figure, the Servant-Lord. The whole tradition of Second Isaiah gives us a pattern for this understanding. And, when one looks inside of the record of the New Testament, one finds the Gospel consistently interpreted in these terms.

The "Servant-Lord" is an interesting figure because, in the first instance, it is apparently a verbal contradiction. One who is a servant works for a lord and is under submission to the lord's command. The one who is lord has servants who do his bidding, carrying out his will, voluntarily, for better or for worse. There is, on the surface of it, in our human self-awareness a sensitivity that there is a contradiction between being a servant and being a lord. Even the words are antonyms. To affirm that a person can be, at one and the same time both servant and lord sets us to thinking.

*But this is precisely the Gospel, the Good News, that God, who is "the Lord," has been willing to accept for himself the role of Servant-Lord in order that His unwilling servants may more willingly accept their role as servants. May we repeat this? It seems to me that the story of the Gospel in its entirety is that God, who is the Lord, the Sovereign King of the Universe, has chosen to enter into human life as a servant in order that He might beget more adequate response from His unwilling Servant-People to the role for which they are called.*

### Rebellion

That Israel, both as individuals and as a nation, rebelled, generation after generation, against this servant role is the most bitter part of the whole story. It is acknowledged openly and frankly by the Biblical writers that this is so, and no holds are barred in the telling of it. . . .

This motif of rebellion is expressed already in the earlier chapters of Genesis in the figure of Adam and Eve. It is expressed in the course of Israel's life in the symbol of the Golden Calf, and it is expressed in the life of this and that individual in terms of the infidelity and disobedience that marks them as sinful people, estranged from God and enslaved to the shadows of their own pretensions.

### Unmerited Redemption

The second act of the drama of Israel's life and of individuals in the course of Israel's history is the unexpected and unmerited redemption of the rebellious people from the consequences of their infidelity. The story of God's redemption of Israel from her enslavement in Egypt is the figure that stands most prominently throughout all prophetic literature but it has its eschatological counterpart, of course, in the ark of Noah into which a remnant of Israel is brought for deliverance from the storm and passion of this world. The second act in the drama of every man's life in Israel's story is the unexpected and unmerited act of divine redemption. The story of the Bible, however, does not satisfy itself to conclude the drama there for the actual history of Israel has a third act. The one, who had once been called to be servant and who had rebelled and was redeemed, is through redemption set free again to be *servant*. We often fail in our



Church life to make the Gospel fully relevant in its impact by seeming to imply that the Gospel's purpose is to save us from this world, or to save us from that which has disturbed us in this world.

*The truth of the matter is that the Gospel does bring us freedom from the enslavement of this world and sets us free therefrom. But our freedom is not from the world. Our freedom is from the power of the world to control us—our freedom ultimately must be invested in going back into the very world which has enslaved us, and bring to the world itself the Gospel which has set us free.*

### **The Role of Evangelism**

I am convinced that this speaks volumes to us not only in what we narrowly call evangelism but more broadly what properly, I believe, is the role of evangelism in the whole Christian life—namely, that one can be a Christian only when he is engaged in sharing the fruit of the Christian life with those who do not have it, and with those who desperately need it, and may not yet know how desperately they do need it. This is the story of Israel's life, as you remember. No sooner was a remnant of Israel saved than the remnant was sent out on a mission of salvation to those who were not saved. No sooner was a prophet brought into line with God's covenant purpose for him than he found himself in the desperate situation of being faced by people, who rejected his message like he too had been trying to reject the Lord's message up until this point.

Isaiah, for example, tried to avoid the task which was his. When God finally healed him, Isaiah found himself facing people who, like himself, had made a life work of staving off the Lord's message, the Lord's will, the Lord's demands. At the end of that Isaiah 6 passage, the prophet asks the Lord, "How long, O Lord?" And the response was not too comforting. The Lord tells him that he has to be satisfied with a tenth. I doubt whether an Evangelism committee will let you get by with only one tenth, but at least Isaiah had to be satisfied with that small figure. What we are wanting to say is that in Israel the call to be a prophet was not the call to salvation *from* the world but it was a call to be God's witness to salvation *in* the world, and in the life of political, economic and social turmoil in which every one of us is each day involved. This is why we should also give our attention to the estranged and enslaved world and its people, for whom the Gospel is meant.

*Evangelism is the Christian's grateful responsibility and participation in the life of the Servant-People of the Lord, who Himself became Servant that they might be saved, bequeathing to them the responsibility to share this salvation with those who are still enslaved to pretension and estranged from God and each other.*

## **ELECTION AND EVANGELISM**

REV. R. C. CHALMERS, *Halifax, N.S.*

### **Election and Selection**

The modern mind does not like the term election. It seems to imply a type of action on the part of an arbitrary Deity which does not stand up well before the bar of justice. To many people election means that God does not play fair, that He has pets or favourites.

Nothing could be farther from the truth of the biblical teaching on election where it means selection for a purpose.

*And, as John S. Whale says, "the modern mind which is revolted by this doctrine of election, cheerfully accepts the modern doctrine of selection, and is not appalled by the thought: "the warm-blooded mammals have I loved, but the Ichthyosauri have I hated" (The Protestant Tradition, P. 143).*

## When God Elects He Chooses

Sometimes He chooses a person within Israel, like Moses, Jeremiah, or Saul of Tarsus. But more often He chooses a group or a nation, such as Israel itself. While it is true that we learn from the Bible that God also chooses other nations for special tasks (e.g., Jer. 27; 32; Ex. 14: 17f; Isa. 45: 1), it is, however, more especially with Israel that God is concerned. Israel is to be His instrument to carry out His purpose. "I am the Lord, I have called you in righteousness . . . I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind" (Isa. 42: 6f). In other words, election, like selection, is always for the purpose of assigning a special mission to the nation chosen by God.

*The doctrine of election reminds us that this mission is not our own but God's. The initiative is with Him Who has called us to His task. He elects and He sustains. And the correlative word in the New Testament for election is faith. In fact in Romans 8: 28 St. Paul says that the elect, or the called, are those who live by faith. In other words, man's choice of God is seen in the biblical perspective as man's response to God's choice of him.*

## Why God Chooses

There is no rational explanation for God's choice of Israel. This people were not chosen because they were more numerous than others (Deut. 7: 7), or because they were better morally than other people (Deut. 9: 4f). They were chosen simply because God loved them (Deut. 4:37; 7: 7). And when we turn to the New Testament it is clear that when Jesus chose His disciples it was not because of any merit they possessed (Mk. 3: 13). In fact even the multitude perceived that the early apostles were "uneducated, common men" (Acts 4: 13).

In the New Testament the Church is regarded as the New Israel of God. (e.g., I Cor. 1: 27-31; I Pet. 1: 2; Cor. 3: 12, etc.). The Church is the "remnant" of the old covenant who are now called by God to carry out a special mission in the world. And what is this mission? It is to proclaim the glad tidings of the Kingdom, to publish the gospel of redemption (I Pet. 2: 9). Here we find the purpose for which the Church has been chosen, or elected by God—to "declare the wonderful deeds of him who called you out of darkness into his marvellous light."

*Our Lord Himself, when addressing his apostles, says that the purpose for which He has called them is that they should bear "much fruit" (John 15: 8). "You did not choose me," said Jesus, "but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (John 15: 16). This is the Church's evangelistic task—to go forth and "bear fruit" to the glory of God. And such a task has its motivating source in the electing love of God.*

## Election Not Arbitrary

Through God's electing grace we have come to know the nature of His love. Election and divine love must always be considered together. This rules out all thought of arbitrary election by God. There is in election, what Buber calls, the "I-Thou" relationship, a personal, divine-human encounter. Moreover, we are elected in Christ (Eph. 1: 4). His love has been shared with us. His mercy has been bestowed upon us. "Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy" (I Pet. 2: 10). And what are we to do with this gift of mercy? Keep it to ourselves? No, we are to share it with others, even as Christ shared His love with us.

## Our Marching Orders

To the Church has been given the "oracles of God." To the Church has been committed the gospel of God's dear Son, Who is the elect or



chosen Person (Lk. 23: 35). He is the One Who has elected us in grace for a mission in which He is the chief missionary. He gives us our marching orders (Matt. 28: 19, 20) and He also promises to be with those who obey these orders. But if the Church neglects this mission to evangelize then divine judgment will begin at God's house where His people dwell at ease, unmindful of God's call to them. "Every one to whom much is given, of him shall much be required; and of him to whom men commit much they will demand the more" (Lk. 12: 48). This is the law of stewardship. It is the Church that must tell the glad tidings of the Saviour's love. It is the Church that must win men and women for His Kingdom.

### Religious Leadership is a Quiet Thing

The history of the church does not bear out the notion that we would have better religious leadership were its exercise a richer sinecure. On the contrary, the church has repeatedly been purified and strengthened by persecution and even martyrdom. A belief that no one will die for, let alone sacrifice for, becomes a belief that no one will live for or live by.

The religious life has ever been one of *voluntary* poverty and sacrifice. In the more admirable parishes with which I am familiar, country and urban, the minister usually has a *material* standard of living about equal to the average of his parishioners, though his moral and intellectual standard is often superior to that of any of them. Religious leadership is not exercised by public-relations build-ups, by the number of lodges and community organizations of which the pastor is a member, by the functions he performs outside his church in behalf of the community, by the members he proselytes from other churches, or by the inches of space assigned him in the local press.

*Religious leadership is a quiet thing, and the best of it is unrecorded. It is manifest in the homes that do not break up, in the young people who do not go astray, in the material and spiritual crises that are met without public knowledge, in those persons who meet misfortune and even death serenely.*

A community with great religious leadership is one imbued with love, fragrant with Christian charity, calm in inner communal security—and such leadership cannot be had by advertising for it on the money market. It is rare in any case. But since we need not be without some insight into the lives of saints, we do know that it is never to be found in those concerned to any appreciable degree with money.

*Dorothy Thompson, in "Ladies' Home Journal," Nov. 1959.*

## THE OUTLOOK IN THE UNIVERSITIES

VERY REV. JAMES S. THOMSON, *Montreal, Que.*

### Introduction

During my term as Moderator of the General Council, the Advisory Committee on the disposal of my time proposed that I should visit the Canadian universities. This was an assignment to which I readily agreed. For most of my ministry I have been an academic teacher. Universities and colleges are my familiar *habitat*. I was delighted to think that the Church



should regard the universities as communities with a character of their own and shared the contemporary recognition of their special importance in relation to our future well-being.

There was a cordial response to this overture from the Church. I had many friends in the universities but the welcome I received was more than personal. I was given abundant opportunity to meet and talk with professors and students. I gave lectures, addressed assemblies, met with groups for discussion and, at Mount Allison, I conducted what was for me a memorable mission. I had a fair general acquaintance with the prevailing climates of thought in the universities, but this concentrated series of visits brought my opinions into a sharper focus of judgment. I am well aware of the limitations on these views but I offer them as impressions made by my experiences.

### Little Hostility to Religion

*The modern student is as forthright and voluble as his tribe has always been—perhaps, even more so. As an old hand at teaching, I formed my judgments at least as much on the questions asked as on the opinions expressed. There is not much hostility to religion in the modern university.*

Despite the large place occupied by scientific studies, there are few echoes of the older conflict between the religious and the scientific points of view. So far as the physical sciences are concerned, this particular issue appears to be a dead or dying duck hardly worth the expenditure of apologetic ammunition. Probably the displacement of the older categories of mechanistic interpretation by the later concepts of dynamic and energetic thought have changed the entire outlook on the structure, and even the origin, of the cosmos. The doctrine of evolution is universally accepted, but it contains too many "surds" for over-indulgence in dogmatism as to its mode of operation.

The real points of conflict have moved to sociology, psychology, history, and even to the study of literature.

*There is an anxiety to be strictly scientific, and one suspects this has led to the dogmatic imposition of methods that are borrowed from other fields of interest. The effect is to raise questions not only about moral absolutes but even concerning any kind of moral authority. Ethics are deemed to be the product of social convenience with no sanction beyond prevailing local tradition. Moral attitudes are relative to time and place. Consequently, there appear to be no grounds for moral judgment of any kind.*

History supplies the data and psychology furnishes the explanations. Religion is regarded as an interesting and even necessary psychological function with no objective reference beyond the mentality of the religious person, which is apt to be irrational in its operation. There are "gods" but no God. Psychology tends to take the place of philosophy although there is some recovery from that prevalent emphasis. However, the dominant philosophy derives from logical positivism which lends support to the attitudes that have been noted.

### The Effects of Relativism

*It is not surprising that there is wide-spread perplexity in the mind of the modern student not only about religious faith but equally concerning any kind of belief. Moral and spiritual relativism provides no sure foot-hold for personal conviction. I found an almost complete lack of concern about questions affecting the social and economic order. Universities used to be the germinating beds for young radicals. High-spirited*

*youth were almost by nature rebels against the established order, and, at the drop of a hat, were ready to advocate the overthrow of all existing systems. Today, nobody appears to be a socialist. There was hardly a whisper of discontent with abuses in the free-enterprise economy. Talk of a Christian Social Order falls on deaf and unresponsive ears. As for crime, delinquency and moral obliquity, this is referred to the effects of environmental conditions.*

I was most surprised at the apparent dearth of interest in the critical issues of world-politics. There seemed to be a disposition to accept that these questions are likely to be settled at exalted levels beyond the influence of individual opinion. And students were content to have it so. I wanted to discuss what I consider to be the superlative public question of our time—the threat of world-disaster by the use of thermo-nuclear weapons. But I found it difficult to raise any concern.

### **Theological Interest**

What, then, are students interested in? My addresses were mainly theological, and I found that they met with an interested response. At Mount Allison University I conducted a student mission during a week of most adverse weather conditions. How the rain fell and how the wind blew across the marshlands! But, night after night, the students came and listened to addresses which I purposely made of a straightforward theological character with a minimum of hymn-singing and other accustomed elements in evangelism. I did not conduct services, I really delivered lectures. So far as students are concerned, anything more un-dramatic would be difficult to imagine! From this we adjourned to discussion, and only a prudential concern for at least a minimum of sleep and rest brought the questions to a close.

*Most searching questions were asked, for the most part, concerned with personal religious faith. What do we mean by God? What is salvation? Why is it necessary? What is the Christian life? and so on. There were many inquiries about prayer and the forgiveness of sins—and, an astonishing number about the nature and possibility of a life to come. The Person of Christ was a frequent topic. The questions were both sincere and earnest with little or no disposition to be merely "smart" and, even less, for argumentation.*

### **The Problem of Meaninglessness**

My experience at Mount Allison was matched, although not to the same sustained degree, at other places. In public addresses I dealt largely with the need for a philosophy of life. I approached this question largely from a point of view which for me has come to be most relevant to our time. It derives from the existential philosophy, i.e., from a sense of our inevitable encounter with a personal existence and the quest for meaning, not in general terms, but as a personal commitment. This awakened an eager and interested response and confirms the view that the grand question of our age is the problem of meaninglessness. It reflects itself in literature, art and philosophy. It is by no means confined to the universities. It may not be very articulate, but it is present as a latent anxiety in our entire way of life. Indeed, the very fact that it is not at the conscious level is an element in the contemporary situation. Worry is a symptom rather than a cause of our present distress. In turn, this may account for absence of concern about social and international affairs. We have need for a ministry of interpretation as a prelude to evangelism—or perhaps as an element within it. My own experience suggests the value of evangelism with a strong central note of education.



## LAY EVANGELISTIC VISITING

(Excerpts from the booklet "Evangelism in the United States"

by REV. GEORGE E. SWEAZEY, St. Louis, Mo., U.S.A.)

### Is It Evangelism?

The more widely publicized sorts of evangelism do not have as large a place in the American religious scene as may seem to be implied by the attention given to them. Most communities have never been visited by Billy Graham but almost every church in every city and country lane in America has been affected by the increasing participation of laymen in evangelism. In the past three decades some remarkably effective ways of training and using laymen for evangelistic conversations have been developing.

*But is it evangelism? The only answer is, "It can be". There is no doubt that many ministers who have confidently instructed their visitors to make their calls "Christ-centred" would be shocked to find how many of them never get beyond telling how nice it is to be a member of a church. But the rest of the story is that multitudes of laymen have found that they can really start a conversation on spiritual things—in a direct and unembarrassed way. They discover that people are almost never offended, and that many seem to be waiting for a chance for such discussions. They make articulate their own beliefs and experiences which they have never before put into words. But they do it.*

### Fruits of Lay Visiting

The marked increase of American church membership is concurrent with the adoption of lay evangelistic visiting as a recognized method. It has always been done incidentally, but as a programme it is being done deliberately and with a plan.

There are good reasons why it is so successful. A religious appeal presented level-eyed in the surroundings of the daily life has a force which less personal methods cannot have. A layman talks to other laymen from a layman's point of view. His statement of belief in God and in the Church is not so expected as the minister's. Lay evangelism restores to the layman a function Christ intended him to have.

*Here is a typical programme. Two months in advance lay callers are enlisted for four consecutive evenings. Calling assignment cards are prepared, with all the information that can help the visitors. On the Sunday before the calling they come for a long preparatory meeting. The minister is in charge of this. The denominations have provided booklets or film strips or turn-over charts to help him train the callers. On the four evenings they come to the church for supper and a half-hour of instructions at the table and receive their assignments. They pray together before they go out. They call in pairs. There will be some women but more men because men can call in a wider variety of situations. When they have finished they come back to the church to report and discuss any problems they met and share their satisfactions.*

### A New Dimension

In the home, the visitors get people to tell of their religious background and attitudes. The visitors explain what it means to make a profession of faith in Christ and to come into His Church. They answer objections and misunderstandings. Their purpose is not just to have a good call but to bring people to definite new purposes. It is typical to see evangelistic callers, who go out for the first time frightened and almost resentful, come back joyfully declaring that it has been the greatest spiritual experience they ever had.



## ORGANIZED BELIEFS AND EVOLUTION

*(Excerpts from an address by Sir Julian Huxley given at the University of Chicago on the occasion of the celebration of the centenary of Charles Darwin, and released by the New York Times Service, Nov. 27, 1959)*

### Reorganization of Mankind

In his address, entitled *The Evolutionary Vision*, Sir Julian said that his new global ideology must be evolutionary in itself—that is, scientifically aimed at change, development and improvement.

He said man must be organized in a single “inter-thinking” group in order to prevent disruption through ideological conflicts and in order to replace nationalism with international co-operation. The new global ideology must also encourage the individual to higher standards of quality and cultural variety.

### Population Control and Religion

He proposed prompt reduction in the rate of population growth and ultimately in population size itself.

Under his organized system, he said, the aim of education would not be the democratic myth of equality but free but unequal diversity based on the actual inequality of individuals.

“Religion of some sort is probably necessary,” he went on. “But it is not necessarily a good thing. It is not a good thing that religious pressure has made it illegal to teach evolution in Tennessee because it conflicts with fundamentalist beliefs. It is not a good thing that in Connecticut and Massachusetts women should be subject to grievous suffering because Roman Catholic pressure refuses to allow even doctors to give information on birth control.

### A New Religion Will Develop

“It was not a good thing for Christians to persecute and even burn heretics. It is not a good thing when communism in its dogmatic-religious aspect, persecutes and even executes deviationists.”

*Sir Julian predicted the new religion would surely arise “to serve the needs of the coming era.”*

*The theology of the new religion would evolve from modern knowledge and thus would be able to “define our sense of right and wrong more clearly so as to provide a better moral support and focus the feeling of sacredness on fitter objects.”*

### A New Economic System

He said the profit system should be replaced with an economic system aimed at “qualitative satisfaction of real human needs, spiritual and mental as well as material and physiological.”

He argued that his proposed new ideology was the only thing that could successfully overcome the dangerous symptoms of a new evolutionary situation with which the world is now confronted. These symptoms he listed as follows:

“The threat of super-scientific war, nuclear, chemical and biological.

“The threat of over-population.

“The revolution of expectation caused by the widening gaps between the haves and have-nots, between the rich and the poor nations.

“The rise and appeal of Communist ideology, especially in under-privileged sectors of the world’s peoples.

“The failure to bring China, nearly a quarter of the world’s population, into the United Nations.

"The erosion of the world's cultural variety.

"The general preoccupation with means rather than ends, with technology and quantity rather than creativity and quality."

The way to a new ideology has been opened by Darwinism and its application to the evolution-centred organizational thought and belief, according to Sir Julian.

### Message of Evolution

*"In the evolutionary pattern of thought there is no longer need or room for the supernatural," he went on. "The earth was not created, it was evolved. So did the animals and plants that inhabit it, including our human selves, mind and soul as well as brain and body. So did religion.*

"Evolutionary man can no longer take refuge from his loneliness in the arms of a divinized father-figure whom he has himself created, nor escape from responsibility for making decisions by sheltering under the umbrella of divine authority nor absolve himself from the hard task of meeting his problems and planning his future by relying on the will of an omniscient but unfortunately inscrutable providence."

### Comment on Julian Huxley's Address

This Board prints this excerpt from Dr. Julian Huxley's address for its topical interest and not because it accepts his views. As Christians we question whether any "new religion" can supersede or improve on Christianity. We are not convinced that the theory of evolution is in necessary conflict with, destroys or outmodes the Christian doctrine of creation, or the idea of the supernatural.

We do believe it is vital that Christians should take note of what one part of the scientific world is saying about religion and nature. We rejoice in the knowledge that many leading men of science are also men of deep Christian faith. We believe that there is no essential contradiction between a true understanding of Christian doctrine and the findings of science. Truth is one and indivisible because God the Creator Himself is one.—W. G. B.

## EVANGELISM OR PROMOTION

*(Excerpts of an editorial in "The Christian Century," Feb. 25, 1959)*

ZEAL has a high cash value. Commitment is worth money in the bank. Prayer and profits for worthy enterprises go together. These coincidences raise a very tough problem.

They tempt churchmen to promote religious zeal as a device for raising budgets. They incite good people to urge others to commit their lives to God when what is really sought is to get them to contribute money or services. They lead men and women to promote prayer in the hope of advancing prestige or finances for whatever cause is pressing for attention at the moment. To speak plainly, they tempt churchmen to commit the sin of hypocrisy that good may come.

*The identification of evangelism with promotion is a subtle and pervasive source of corruption in American religious life. It uses the Christian gospel as a means rather than as an end.*

The gospel is that God was in Christ, reconciling the world unto himself. God is love; those who are reconciled to him seek to express his love and incarnate it. God's love reaches out to all men and particularly to sinners, to the lost, to the poor, to the uprooted, to the sick in body and mind, to prisoners, to alcoholics and to a lot of other needy people.

## Cultivate the Rich, Bypass the Poor

*The notable thing about these people is that their names are not often found on the prospect lists of neighbouring churches. The churches profess to believe a gospel which gives priority to the needy but they prefer to cultivate people whose needs lack urgency, to say the least that can be said about them. If half as much zeal were spent on an attempt to save the boys of a street gang as is given to the cultivation of one well heeled family which has recently moved into the neighbourhood, the result would be seen not only in crime statistics in the town but also in deepened religious vitality in the church.*

## Hypocrisy Takes Hold

How does this form of hypocrisy fasten itself upon us? It comes, as evil always comes, clothed in garments of good. The church which has many members will reason that it will be better able to carry out its high mission if it can secure more members. A congregation or denomination

### ONE MISTAKE

He brushed his teeth twice a day—with a nationally advertised toothpaste,  
The doctor examined him twice a year,  
He went to his dentist four times a year,  
He wore his overshoes when it rained,  
He slept with his windows opened,  
He stuck to a diet with plenty of fresh foods,  
He relinquished his tonsils and traded in several worn-out glands,  
He golfed—but never more than 18 holes,  
He smoked moderately, never drank, and rarely lost his temper,  
He got at least 8 hours sleep each night,  
He earned a good salary and was willing to give to charities if they caught him,  
He was all set to live to be 100.  
The funeral will be held Friday.  
He is survived by 18 specialists, 4 health institutes, 2 service clubs, 3 gymnasiums, countless manufacturers of health foods, and numerous “make-life-easier” gadgets.  
He made but ONE MISTAKE. He forgot God. He lived as if this world were all there is to existence. He now mournfully must say with those who lament, “The harvest is past, the summer is ended, and we are not saved.” (Read Jeremiah 8: 30)

**WHO IS HE? GUESS HIS NAME. DOES HE OR SHE LIVE WHERE YOU LIVE?**

which has persuaded people to give it some money will consider that it can do more good if it persuades them to give it more money. In a time of inflation like the present the church must struggle constantly to increase its funds just to be able to keep on doing what it is doing and nobody should be satisfied with that.

## Institutionalism

But somewhere along the line the vitality goes out of faith. Fresh zeal fades into conventional conformity. We rest back in jaded trust in the love that will not let us go and abandon loving concern for those whom we should refuse to let go. Urgency and dependence seep out of our prayers, and they rise no higher than the ceiling. Pretty soon the church has settled down to the routine of persuading people to serve the institution, which is the exact reverse of what a church should do.



## MAN AND THE MOON

REV. ALAN WALKER, Sydney, Australia

(From an article in "Impact," Official Organ of the Central Methodist Mission, Sydney, Australia)

### Science Declares the Glory of God

With earthly pennants fluttering on the moon, science registers another giant achievement. The power of man, the ability of man, to tower over his environment becomes more apparent than ever.

Every advance, created by human genius, makes it more essential to see the relationship between religion and science. Science can seem, to shallow minds, to make God more and more unnecessary. Man can do what God does, so it can easily appear.

On the contrary, science, like religion, declares the glory of God. Science only records its victories as it learns to co-operate with the nature of the universe as God has made it. Science has not created the force which carried a missile to the moon. It merely mobilized the powers made by God and which are secreted in the universe.

### Science Declares the Purpose of God

Science is part of God's way of meeting human need. A scientist with his laboratory is as certainly fulfilling the purpose of God as a social worker in a slum or a saint struggling with the issues of his soul in his devotions.

What a magnificent story modern science has written! Think of some of the areas of advance: medicine driving back the dark forces of disease; the multiplication of food, feeding the hungry; the raising of man's burdens of toil, adding to the sheer satisfaction of living. Science is as necessary as religion for the meeting of human need.

*Science, rather than repudiating religion, demands it. This is something further we must say. Science can put new powers in the hands of men but it cannot tell them how to use them. As we see all too vividly, science could as easily destroy the world as save it.*

### The Power of God

The need of mankind is to discover a power which will use for peace and progress the forces science offers. That power comes from God. It is from our Christian heritage that we alone can gain worthy goals and the strength to reach them. Scientific development without religious advance spells disaster. Science demands religion.

There are areas of need which science cannot reach. Life's fundamental experiences relate to pain, sin and death. In the presence of these elemental happenings modern man stands as stripped and helpless as did primitive man.

*Science can deaden pain, but it has no answer to the age-long problem of human suffering. It can, through psychiatry, explain the processes of mental and emotional life, but it cannot give a guilty conscience peace. Science, through the use of drugs, can cloak the starkness of death, but all must die.*

### Science Is Not Enough

Answers to life's basic needs lie where they have always been—with God alone. Why cannot we see it? Religion and science are both necessary to the fulfilment of God's purposes for mankind. Science meets some needs, religion supplies others. In spite of all the advances of modern science, the moment comes for every one of us when it literally is God—or nothing.

## RELIGION IN AMERICA

(Excerpts from *"The New Shape of American Religion"* by Dr. Martin E. Marty. Used by kind permission of the publishers, Harper and Brothers, New York)

"D. W. Brogan, a perceptive visitor in our midst . . . predicted that someone, someday, will stop to ask of the religious witness, *Is all this true?* Are the churches ready for the reaction which will be directed not at religion-in-general but at free-wheeling, free-loading riders of the band wagon from among the churches? Before such an hour comes, the churches would do well to shore up their resources of constructive theology. They will have to be ready to take a stand, to speak for truth or to deny that there is such a thing! Faith in faith presupposes no object of witness. Faith in God does. The churches had better be ready to detail their vision of God, their hopes for man, and their picture of community." (Page 29)

"The . . . most inclusive resource of hope is the ongoing endeavour of those who are not seeking 'what the Gentiles seek,' the people whom one meets in the more prosaic and more enduring life of the Church in local congregations everywhere. This 'hidden Church,' a little flock which no doubt numbers many millions, has profited from the revival and will certainly outlive it. Nowhere else is the Christian witness more sorely tempted; nowhere else is it more likely to survive." (Page 30)

"While America by no means represents Roman Catholic culture, Catholicism can be used as an excellent illustration of how things have changed. Catholicism controls the urban centres with few exceptions outside the South and America is now a nation of urban dominance.

## PERSONAL TESTIMONY

(From an article in the *Toronto Telegram*, February 15, 1960 by the  
VERY REV. GEORGE C. PIDGEON)

"I can accept gratefully the beautiful things said about Jesus, the Man of Galilee by Unitarians and Jews of our time, and feel at the same time that they leave the question of the person of Jesus still unanswered.

"To me Jesus, the Christ, is the Eternal Son of God on whom personally I depend for salvation. To me He is a personal presence more real and commanding than any authority on earth, whom I have followed and obeyed through a long career of Christian ministry.

"No experience of the past is clearer than the one in which He came to me and called me to follow Him in a life of sacrificial service, and no conviction is stronger than that He will come for me when His use of me here is done.

### Christian Living

"Christian living is more than obedience to a law; it is following a Person. This Person's rule of life is the law of love fulfilled at the cost of limitless sacrifice, and He is the Companion in suffering and service of all who answer His call.

*"I identify this Unseen Presence with the Man of Galilee who in His life, death and resurrection achieved for me all that I have and hope for in Time and Eternity."*



Because of Protestantism's divisions, unassertiveness, and lack of symbolism, Catholicism tends to dominate the mass media. If Protestantism is represented in a motion picture or television drama it is usually only to the degree that it overlaps with the national religion-in-general. It must be inoffensive and inarticulate. Protestant clergymen are usually depicted as silver-haired smilers who preside at family rites and never say anything that is not innocuous. But Roman Catholic priests, from *Going My Way* to *On the Waterfront*, are real persons with authentic individuality. The Protestants may be 'God's kind of guys' but the Catholics are men's kind of guys." (Page 74)

"For the recovery of integrity of membership and clarity of witness the Remnant concept has validity . . ." (Page 118)

"What is to be preserved from the Remnant picture is its double-sidedness. *On the one hand there is a full human identification with every aspect of life in the larger community; thus communication endures. On the other hand there is a sense of separation; here is the place for integrity, for commitment and vocation.* The substance of present-day theology can here change the forms of religion." (Page 121)

## **BROADCASTING—A GREATER CHALLENGE THAN EVER**

ALPHONSE OUMET, *President, Canadian Broadcasting Corporation*  
(*Excerpts from an address to the Canadian Club of Toronto,*  
*December 7, 1959*)

There are four basic principles for a Canadian broadcasting service, each essential to anything we can truly call a national broadcasting service. These principles have been inherent in every study of Canadian broadcasting since the Aird Commission made its report in 1930. They have been restated in some form by every royal commission and every parliamentary broadcasting committee since then. And yet, despite these affirmations and reaffirmations, they are in great danger of being submerged by the kind of misleading and distorted statements I have already mentioned.

### **A Complete Service — For All**

*The first principle is that a national service must be a complete service.* A national service cannot be merely for one section of the population. It cannot be only for hockey fans, or teen-agers, or men, or women, or lowbrows, or highbrows. It can and must be for all of them.

There are people who say the CBC was created to do only those things the private stations cannot do. This, in their opinion, means the production of "cultural" programmes in the narrowest sense of the word. They would relegate the CBC to the status of a free programme-bank from which private stations could draw what they wished, when they wished.

### **A Vital Link between Communities**

*The second principle is that a national broadcasting service must link all parts of the country.* It must do this in two ways. I have already mentioned the first—the inclusion of a wide variety of national and common interests in its programme services. This linking of Canada also means the use of our physical broadcast resources to bring the national programme service to as many Canadians as finances allow. Because of this basic principle there are relatively few places in Canada which do not have broadcasting links with the rest of the country.

*Some 98 per cent of Canadians are linked by radio. Within the past year this service has been further extended into the far north. Nine new CBC stations have been established at Dawson, Whitehorse, Yellowknife,*



*Hay River, Fort Smith, Churchill, Goose Bay, Fort Nelson, and Watson Lake—and more are to follow eventually. In television, over 80 per cent of our population is within range of Canadian service—and we'd like that percentage increased.*

### **A Predominantly Canadian Service**

*The third requisite of a national broadcasting service is that it must be predominantly Canadian in content and character.* While Canadians are entitled to receive, and do receive, some of the best broadcasting fare obtainable from other countries, the national service must place a priority on Canadian needs, thus contributing to the development and preservation of a sense of national unity.

Straight entertainment must always be part of our service. It is wanted and needed. But there are unlimited opportunities for all types of interesting programming with its own excitement, variety and strength. You may recall CBC's election coverage, the royal visits, and the opening of the Seaway. Then there are educational broadcasts, forums, debates, talks and interviews on national events, and so on. I firmly believe that in television we have only begun to tap these and other possibilities.

### **Bi-cultural and Regional Needs**

*The fourth principle is that a national broadcasting system must serve equitably the two main language groups and cultures, and the special needs of Canada's various geographical regions.* We are officially a two-language country, by law and by tradition. Approximately one-third of Canadians are French-speaking. This is reflected in the CBC operation—in its networks (because we operate separate English and French networks in radio and in television), its staffs, its effort, and its expenditures. This is done not in any arbitrary way, but in a way which we sincerely believe to be equitable. As a national broadcasting service, the CBC has the responsibility of contributing to the parallel development of our two main cultures and of bringing these cultures closer to mutual understanding and appreciation.

### **Freedom in Broadcasting**

*I believe freedom in broadcasting means the basic right of the individual to receive all significant news, factually, without comment, and without bias or distortion.*

*It means the basic right of the individual to hear a variety of viewpoints about topics of current interest, to have the main points of view presented fairly, by a system or a service which is completely independent of control by any one element of our society.*

*I believe freedom in broadcasting also means that if a subject is of concern to a significant section of the population, the broadcaster should provide a platform for discussion of that subject, whether the subject is controversial or not. This was the subject of a recent public statement by the CBC Board of Directors.*

In other words, within the limits of good taste, and cognizant of the responsibilities of the broadcaster, there should be no taboos, no sacred cows, no areas of discussion which are automatically blanked out as "things we just don't talk about".

With this freedom in broadcasting goes a tremendous responsibility for the broadcaster. We must not overlook it. Freedom does not mean licence. The broadcaster must be continuously aware that he has a responsibility in terms of time and method of presentation, as well as in programme content. These responsibilities are not incompatible with

broadcasting freedom—they just make the broadcaster's life more difficult.

It may be argued that the sort of broadcasting I'm talking about constantly gets the CBC into trouble with individuals or special interest groups. Of course it does. We are constantly hearing from people who do not agree with the views which other people have expressed on our networks. But as long as these programmes provide a fair balance for expression of opinion, as long as the CBC maintains its integrity and remains unbiased, and as long as the CBC maintains its programme independence and responsibility, then I do not think we are very far off the right track.

### Opportunities for Creative Expression

*There is another broadcasting freedom which is in many ways far more tangible than anything I have yet mentioned. Without it I doubt very much if there would be a CBC or very much Canadian television at all. It could be called the freedom to create. This is the artistic freedom which prevails within our national broadcasting service. It has been responsible for greatly enriching our national life. It has brought international recognition to Canadian writers and artists, and to the CBC and its creative people.*

## Moral Issues

*In regard to Moral Issues the reader is referred to other parts of this Report and to relevant sections of the "Record of Proceedings," the 18th General Council, Ottawa.*

### TWO WORLD THINKERS CONSIDER THE SIXTIES

*(From the "Toronto Daily Star," January 2, 1960)*

DR. REINHOLD NIEBUHR, *Union Theological Seminary, New York.*

"Religion must guard the political and economic treasures of a free society and, at the same time, build bridges of understanding to the resourceful foe that is communism.

"Religion has had a surprising resurgence in the past few years but it has not been impressive. It has only been a resurgence of loyalty to a specific congregation. I'm not sure whether it is being used as an escape from the togetherness of our urban community or as an honest instrument with which problems can be solved.

"The greatest challenge facing religion is this: can it relate itself to the great cold war now being conducted with Russia under the umbrella of a nuclear dilemma which gives us a precarious peace?"

ARNOLD TOYNBEE, *Historian and Philosopher.*

"I do not expect that by 1969 there will have been a third world war. I expect the danger of mass suicide will still be on the horizon but there will be a world authority to control the production and use of atomic power.

"Population may take war's place as mankind's most formidable and urgent problem while within each country the contrasts of wealth and poverty will have become less extreme.

"China will still be poor but already powerful. Today's alignments—Communists versus non-communists, Westerners versus non-westerners—may have become history."



## COMMERCIALISM IN CHURCHES

*(Excerpts from an editorial, July 29, 1959, in "The Christian Century," Chicago, Ill., U.S.A.)*

### Secularism

*Secularism has taken over the whole area of church life which is related to money-raising. The church as money-raiser is no shining example to other organized forms of American life. Its most patent accommodation to secular norms, its most obvious conformity to "the world", is that range of activities which makes of the church a store, a market place, a beggar with tin cup approaching merchants and non-Christians for the institutional needs of churches. It is time someone blew the trumpet for a halt.*

Concern for change should all concentrate on one issue: What image of itself ought the church to create? Is it the Church of Christ, the fellowship of "incomprehensibly daring people" (Buber) who are concerned to turn the world's values upside down? Or is it a self-seeking gathering of self-concerned institutionalists? The world is watching.

### Reform Has Begun

We need not be lofty about the necessity for such a reform, nor discouraged by its delay in coming. Reaction has begun to set in, partly through creative disgust and partly through creative vision of what the church is and ought to be or to do. Whole denominations and countless congregations have begun to rely on Christian motivation and methods for the necessary activities of the church. But so long as millions of dollars a year are raised through questionable means, the churches must work to correct the image they present to the world.

### Suppose It Should Continue?

*Suppose such a reform should occur, what would happen? First of all, churches would not "go under"—and if any did, they would deserve to. In the churches themselves, the profit motive would disappear as the giving motive rises. The money-makers would no longer judge and dominate the spiritual life of the non-money-makers in each church. Many serious people, repelled by the pathetic attempts of Christians to make commercial activities seem integral to the church's programme, might be attracted. The real purposes of the church and its ministry could re-emerge. New measurements of ethical values could come to the fore. Thinking of the church as a self-preserving institution would diminish, and there would be room for seeking it as a self-sacrificing fellowship. All this, and much more.*

If this reform becomes widespread it need not mean that the last pie has been baked, the last garment sewn or the last church supper held. Not at all. But these activities would not then be perpetuated because of the profit motive. They would survive as the free and reckless service of people who labour with heart and hands, trusting in God rather than in their dollars and devices. Those who have seen this reform testify to the extent to which this is true. Such reform would be a first step toward a total revision of religious monetary practices, and a first step toward meeting the standards of the Lord of this working fellowship of Christians, who expressed rather brusque judgment when a certain House of Prayer had become a den of thieves.



## STREET CORNER CULTURE

By E. L.

("Winnipeg Free Press," December, 1959)

### Delinquency and the School Room

Delinquency and the schoolroom is the subject of a research study recently completed by a team of American authorities on anthropology, psychiatry, sociology, psychology, criminology and pediatrics. The project was sponsored by American teachers throughout their National Education association.

*One fact brought out in their two-volume report is that American society, especially in the big cities, consists of two distinct cultural classes: the middle and upper class with a culture based on personal achievement, and the lower class, who focus not on financial status, but on toughness, endurance, physical prowess, trouble, fate and luck.*

The lower boasts of outsmarting the other guy, doing exactly what they like, hunting excitement to escape monotony and boredom. The report estimates that 40 to 60 per cent of the population of the United States share, or are influenced by, this lower class culture.

Children of this class find their first group of peers in the street corner crowd, who are very conscious of what the official rules of society are. Breaking away from accepted behaviour is not a special delinquent sub-culture, but arises from conflict with middle class values, which they scorn, but do not understand. A youngster usually breaks the law to conform to group practice, to obtain what he wants in the easiest way or to achieve prestige with the group.

### Street Corner Living

The research team reports that adjustment to street corner living is not easy. Members of these groups are the most fit and most able youngsters in their community, because this is a tough league in which to make the grade. The child must have stamina and perseverance, as well as the capacity to interest and subordinate self to the overall needs of the group.

These same qualities directed to different ends are often cited as important ingredients for success in school, on the job, or for qualifying for top ranking Boy Scout leadership. Researchers found that the same qualities may be changed under favourable circumstances into law abiding activities; but seeking prestige in the classroom involves a shift to a whole new set of cultural definitions.

For the lower class youth the bases for prestige in his neighbourhood are found in shrewdness, risk, smart repartee, getting money by his wits, seeking and finding thrills. To gain status in school he must acquire a knowledge of books and new linguistic patterns. To achieve all this against popular feeling he must be extra tough.

### Delinquency and The Classes

Dropping out of school as soon as legally possible is standard practice within his culture. It will have the backing of his parents, his brothers and sisters. In addition to their taunts of effeminacy, he may face physical danger from the street corner crowd to force his conformity. There is continuing conflict in the situation, and the survey suggests that perhaps it is this school-minded boy who is most likely to strike out in violence against school and family because of frustration.

*The survey also notes that street corner culture of lower class society is moving up to the middle and upper classes. The main reason is that middle-class teen-agers have discovered that one really effective way of*

*appalling their parents is to assume clothing and behaviour patterns characteristic of the lower classes, as well as failing grades, threatening to drop school, belittling the worth of college.*

This is in complete revolt from the middle and upper class cult of personal ambition, planning for the future, achievement through work, education and improvement of the mind, formal organization and accumulation of material goods. Thus the clash between teen-agers and parents becomes very real. Finally research teams admit that such dress and behaviour by middle and upper class American youth can get out of hand, and already has begun to do so.

## TO WOUND THE SOUL OF JUSTICE

JOHN W. TURNBULL

*(Based on an article in "Christianity and Crisis," Nov. 30, 1959.)*

### Charles Van Doren's Motive

It was unadorned cupidity that conceived the whole absurd burlesque of which Mr. Van Doren is partly the victim and partly the villain. Rep. Derounian of New York, the only member of the Subcommittee to launch an attack on Mr. Van Doren in the course of the Washington hearing, said that "boiled down to the essentials" Mr. Van Doren did what he did "for money."

### A Mess of Pottage

Mr. Derounian is more right than he apparently knew, for it was precisely "for money" that producers, network executives, advertising agents and sponsors created the shoddy and debasing world in which Mr. Van Doren met his doom. And it is precisely because as a people we allow greed for gain to create such an intellectual, aesthetic and moral horror as the television show that this shocking episode is a national humiliation. We have indeed sold our birthright for a mess of pottage—and we haven't got the pottage.

Most of the offensiveness of the television quiz show is inherent in the nature of the performance even if it is technically "honest." The blatant dishonesty that was involved only aggravates an already distasteful picture, and it is a pity that this aggravation had to be revealed before the public could be aroused about the whole maudlin affair.

Even now some people, and not just those who have some stake in defending the whole fiasco, seem to regard the fixed quiz shows as mere harmless foolishness, on the ground that since people enjoyed them it does not matter much that their enjoyment was based upon a fraud. Evidently the only cause for regret is that the revelation of the fraud has spoiled our enjoyment of the shows.

### To Wound the Soul of Justice

*William S. White, in commenting on this case, has written that perjury is "in a sense, the most destructive of all possible crimes," since "the sole and final hope for justice . . . lies in the courts and those other public bodies embodied to swear a witness." To tell the truth to such bodies is the most solemn responsibility of a citizen. "To commit murder is to take one's life; to commit perjury is to wound the soul of justice itself."*

These are sober words, and they deserve sober attention. It is deeply painful to recall that fifteen months ago Mr. Van Doren denied publicly and with a great show of righteous indignation that he had received help



of any kind in connection with his quiz show appearance. It is even more painful to consider the fact that he arrived at the conclusion that "truth is the only thing with which a man can live" only when it had apparently become impossible to perpetuate any longer the lies that he told to his family and friends, to his employers, to a court of law and to the world at large. The traditional moral theologian might well ask whether in the circumstances the confession is to be considered an act of repentance, or merely of remorse.

The offense is no less grave because we sympathize with the offender as an intelligent, sensitive, personable and idealistic man, who persuaded himself to lie partly at least on idealistic grounds. Indeed, the offense is if anything more serious because Charles Van Doren is evidently such a man. It proves that even the "best" of us are no less immune to the deceits with which the acquisitive instinct entices us than the most contemptible petty criminal. It is no bum in the daily lineup at police headquarters, but one of these "best" who has "wounded the soul of justice itself." That fact must be pondered.

If Mr. Van Doren has learned what he says he has learned about good and evil, then he must be permitted to live with the implications of what he has done and not be tempted further into thinking that the slate has been wiped clean by his admissions. To pretend that "everything is all right" now that he has confessed the error of his ways is to treat him not as an adult human being who must bear responsibility even for those acts of which (let us suppose) he has truly repented and for which he is entitled to be forgiven, but as a child or less.

#### CANADIAN DRUG COST HIGHEST IN WORLD

Washington, Dec. 22 (AP)—Senator Estes Kefauver said today his reports show drug prices in Canada and the United States are among the highest in the world. Prices in Britain and France are among the lowest.

"In some cases, drug prices in Canada are even higher than in the United States and the U.S. prices are pretty high," the Tennessee Democrat said in an interview.

Sen. Kefauver is chairman of the Senate anti-monopoly subcommittee investigating reports of heavy profiteering in the U.S. drug industry.

*(In Canada, the combines commission has been studying the pricing of some of the newer drugs since 1957. But there has been no indication from officials as to when the investigation might be finished and a report made.)*

Sen. Kefauver said he feels U.S. manufacturers spend heavily on promotion.

"I do feel that something has got to be done about promotion costs. Big amounts are spent to catch the eyes and ears of the doctors.

"Quackery advertising is widespread in the drug business. About \$250,000,000 is believed to be spent on this advertising each year. I think the Federal Trade Commission has jurisdiction to take action on misrepresentation but it seems to take a long time to get at it. We may have to amend the laws to clarify jurisdiction.

"Another widespread problem is that of administered prices," Sen. Kefauver said. "I don't know whether the manufacturers get together to fix prices but it seems to turn out that their prices are all the same on certain products."



## TOO FEW CONTROLS —TOO MANY INFORMATION OUTLETS

(Excerpts from an article by JACK WILLIAMS in "Canadian Labour,"  
November, 1959)

Control of the everyday outlets of information in Canada—newspapers, radio and television stations—is rapidly becoming a family affair. Readers of George Orwell's spine-chilling "1984" will recall the "Big Brother" who controlled all communications; we haven't got to the "Big Brother" stage, but we are certainly acquiring an abundance of "kindly Cousins." Three family names stand out in Canadian information channels—Thomson, Southam and Sifton. With already sizeable holdings in this very important field, they have recently been showing ambition for even greater control.

### Television Outlets To Be Increased

These developments take on even greater importance at a time when consideration is being given to the granting of licenses for the operation of a number of new television outlets. Some may say that this is a move in the right direction, because the number of outlets will be increased and the monopoly position held by the Canadian Broadcasting Corporation in many areas will be broken.

*This is quite true, but it should be remembered that the CBC, as a publicly-owned operation, is directly subject to public pressure and control. Those who sit around the CBC's Board-table have been chosen by the elected representatives of the people. That is not true of the dwindling number around the Board-tables of Canada's privately-owned newspapers, radio and television stations.*

### Four Prominent Ownership Groups

It is not surprising that the extent to which centralized control of communications has developed has received comparatively little public attention; after all, those who are central figures themselves control the means by which people would normally get such information.

*Few people realize, for instance, that of Canada's 95 English-language newspapers, 37 are owned by one of four groups prominent in the newspaper field. These 37 papers have a combined circulation of some 1,303,000—well over one-third of the total circulation of English-language dailies in this country. Of these four groups, three have important holdings and control in radio and television.*

### Expansion of the Sifton Interests

Most recent development has been the organization of a new company involving the Sifton interests, already well-established in this field, with new financial backing from G. Max Bell, a Calgary financier. The new company, known as F. P. Publications Ltd., controls five important Canadian dailies and a large-circulation farm paper. Its interests also extend into radio and television.

### Southams Have Seven Newspapers

From a circulation point of view, the Southam family are a long way ahead of the Sifton family, even after the recent alliance with the Bell family. The Southams have seven newspapers with a total circulation of 443,061. These are: Calgary "Herald," Edmonton "Journal," Medicine Hat "News," Winnipeg "Tribune," Hamilton "Spectator," Ottawa "Citizen," and North Bay "Nugget."

## Nation-Wide Thomson Chain

Best known and most colourful of the big interests in the Canadian newspaper publishing field is the Thomson family. By the circulation standard this is a smaller operation, with a total of less than a quarter of a million daily for the 23 papers in Canada. Actually, the importance of the Thomson operations is more significant than this might indicate, for the publications are almost entirely in one-paper towns. This means that people in these communities are almost entirely dependent on a branch of this publishing octopus.

## Centralized Control of Newspapers

*This is a continuing and growing process. Old-established publications are disappearing or are being taken under centralized control. Communities of even moderate size once had several regular publications, often all dailies, and so several outlets for the expression of different views. Now there remains only a handful of cities with more than one daily paper. The Halifax situation tells the story in merely the names of the morning and afternoon papers, "Chronicle-Herald" and "Mail-Star," both published by the same company, and maintaining the names of what were once four papers.*

## This Has Gone Far Enough

Many of those who are prominent in this growing centralization make a point, from time to time, of emphasizing their intention to allow the various publications which make up their publishing empires to remain free and independent. This may be so; but the empires grow, the strings that are gathered in a head office somewhere extend to new places. And who is to say that some day they may all be pulled at once, either by those who now hold them, or those who may take them over in an ordinary business transaction?

This is not a matter of gaining control of all the pretzel companies in the country. This is a matter of centralized control of the means upon which men, women and children are almost entirely dependent for the information on which they, as free citizens of a democracy, can be expected to form decisions. Surely this has gone far enough. Those who are entrusted with the custody of licenses required for radio and television operations should see to it that, at the very least, no further expansion of these communication empires is allowed.

## CENSORSHIP

REV. W. G. BERRY

"Give me liberty to know, to utter, and to argue freely according to Conscience above all other liberties," said John Milton. Such liberty has been highly valued at all times, but there always have been attempts to limit it. Many of these attempts have been prompted by those who abused liberty and mistook it for license.

## The Present Situation

Censorship today is a problem. Can it be successfully used to protect society against the abuses of liberty? Present laws governing freedom of utterance have, despite attempts at amendment, become archaic. Milton, without doubt, would have been on the side of laws banning blasphemous books or obscene literature. Milton's intention and the intention of law was to defend *good books* and *moral men* against the encroachments of censorship. Liberty of utterance was never intended to clear the way for obscenity.

## Availability of Printed Materials

Printed materials are easily available to all today. This has happened in the last fifty years. Cheap editions make books obtainable for all who wish to obtain them. For this wise people should be thankful. Society owes a debt to modern invention and public spirited publishers who have wrought miracles for the spread of knowledge through the printed page. The positive values of this are inestimable.

*Yet there is a negative side to this modern miracle which constitutes a danger to the accepted mores and customs of our society. All kinds of printed material, prose and poetry, photography and art reproductions, are readily available. For the discriminating the value is great. But what is art to the artist is obscene literature to the immature and adolescent. What is technical for the social scientist is pornographic to the non-specialist. What is good and helpful reading for the mature adult may be harmful and bad reading for the young and immature. The problem that confronts society is to find some method of differentiation in the dissemination of printed materials.*

## Television and Films

Much could be written on the subject of the materials projected on TV and film screens. This means of communication did not exist when present laws were formulated. Pitirim Sorokin of Harvard goes too far but he emphasizes a danger when he says, "The only important achievement of this new means of communication has consisted in bringing into millions of homes the erotically charged, alcohol atmosphere of night clubs, ugly commercials, and endless murder and sex plays."

## Arguments Against Censorship

These must be taken seriously. They are held by many responsible citizens who recognize today's problem but who do not believe that limitation of liberty is the answer. They may be summarized under six main headings:

1. *The Liberty of the Individual* to read, see, publish or write what he or she likes must be maintained. No one should have the right to interfere with another's right in this regard.
2. *Censorship is the best advertisement for that which is bad.* Banned books or pictures become desirable. Thus an underground traffic is fostered leading to worse books and worse problems than we have now.
3. *Truth is truth* and its publication can hurt no one. To proscribe the truth or limit it in any way is itself an immoral act.
4. *A Board of Censors or a Censor* is implied in censorship. The problem of finding the right person or persons is insoluble.
5. *Too much power* would be put into the hands of any person or persons to whom is delegated the right to censor.
6. *It is impossible to separate the Good from the Bad.* No matter what law or principle is followed, the good will suffer, and the bad will frequently escape.

## Arguments For Censorship

These may be summarized also under six headings:

1. *Society has a Duty* to preserve the moral decency and purity of the people. We live under a social contract which is for the protection of the young and immature, the *mores* of the people in marriage, in respect for manhood and womanhood. This must be maintained by law.



2. *The Young and the Immature* must be protected against those who wish to exploit their weaknesses for the sake of making money.
3. *It is possible to separate the Good from the Bad.* The negatively evil can be distinguished from the positively good. That which is printed obviously for the purpose of exploiting a natural instinct (as in the case of "girlie" magazines) can be differentiated from that which is printed for the serious student.
4. *Censorship is not new.* We have it now. Nudity is banned on screen, street, and stage. Obscene language is likewise proscribed. But to print obscenity, or reproduce nudity on the printed page is a much worse offense than that done by one individual in public. The obscenity or indecency reaches far more people and thus the act is repeated over and over again.
5. *Enforcement of Law* is possible where there is a public support of it. The general public would be behind the protection of youth, and of society itself against obscene literature and pictures. The argument for an "underground" developing has no more validity in this instance than in the case of laws against prostitution, drug addiction, and even stealing.
6. *Distributors and Publishers* should be protected against themselves. Printers, proof readers, photographers, models, book binders, sales agents are involved either voluntarily or involuntarily in the traffic in indecency. In many cases teen-age boys and girls working in this business are corrupted.

## The Solution

*This seems to lie in a law, which should be vigorously enforced, governing the intention of the publisher and the producer of suspect materials. There is no doubt that there is much obscene literature available today which comes neither under the category of art, or of technical literature. It is produced solely for a money-making purpose, and exploits the sexual instinct of humanity at its lowest level. Such material should be banned.*

*Where there is doubt, where it seems possible that the material is produced for an artistic or technical purpose, then the law should even err on the side of leniency. But a proper understanding of the problem will reveal that there is not nearly so much material of this kind as is alleged. It is a simple trick of those who promote obscenity to select a classic in literature and to use this as a test case for literature which is the reverse of classic. Because a book like "Lady Chatterley's Lover", by D. H. Lawrence is permitted is no argument at all for permitting magazines which use nudity as a means of making money.*

## THE MEANING OF RESPONSIBLE PARENTHOOD

*(Based on a report submitted to the World Council of Churches by the study group on "Responsible Parenthood and the Population Problem" meeting at Mansfield College, Oxford, April 12-15, 1959)*

### Population Crisis

*The world confronts a doubling of its present population before the end of this century. Population increases at the rate of 50,000,000 per year. The main effects of this increase are felt in the less economically developed nations, and will be intensified by increased industrialization.*

## The Responsible Use of Knowledge

The responsible use of knowledge is the Christian concern in family life, particularly in regard to the procreation and nurture of children. A knowledge of the relation of sexual love to the procreative process gives the couple the power, and therefore the responsibility, to lift the begetting of children out of the realm of biological accident into the realm of personal decision. Such knowledge should enable the couple to decide, under the providence of God, whether any one act of intercourse shall be for the enrichment or expression of their personal relationship only, or for the begetting of a child also. That these two purposes are separable is evident from the nature of the act itself which may have either one of the two as its aim or motive.

### Responsible Marriage

What consideration should guide the parents in the means they employ for the responsible exercise of their procreative power? Responsible parenthood begins with responsible marriage. Biological maturity is not the only criterion of readiness for marriage. Life in the Christian community ought to have prepared the couple to raise their sexual relationship above the domination of mere biological impulse, and to have control over it.

### Abortion

But this is by no means the whole of the answer. The extremely high rates of abortion in many regions, Eastern and Western, with their toll of human suffering and violation of personality, testify to a tragic determination among parents to find some means, however bad, to prevent unwanted births. The Christian conscience cannot approve of abortion, involving as it does the destruction of human life—unless, of course, the termination of a pregnancy is necessary to save the life of the mother.

### The Method of Control

"Life," however, does not begin until the sperm has fertilized the ovum and conception has taken place. Knowing this, what means may Christians properly employ to prevent an individual act of intercourse from resulting in conception? Granted that the attempt may rightfully be made, there appears to be no moral distinction between the means now known and practised, by the use whether of estimated periods of infertility, or of artificial barriers to the meeting of sperm and ovum—or, indeed, of drugs which would, if made effective and safe, inhibit or control ovulation in a calculable way. It remains that the means employed be acceptable to both husband and wife in Christian conscience, and that, on the best evidence available, they do neither physical nor emotional harm. Here we quote some words of a Committee of the Lambeth Conference of the Bishops of the Anglican Communion of 1958:

*It must be emphasized once again that family planning ought to be the result of thoughtful and prayerful Christian decision. Where it is, Christian husbands and wives need feel no hesitation in offering their decision humbly to God and following it with a clear conscience. The "means" of family planning are in large measure matters of clinical and aesthetic choice, subject to the requirement that they be admissible to the Christian conscience. Scientific studies can rightly help, and do, in assessing the effects and the usefulness of any particular means; and Christians have every right to use the gifts of science for proper ends.*

# I. IMMIGRATION AND THE CHURCH'S WELCOME TO NEWCOMERS

(From "He Shall Lead His Flock" Report of The Council for Social Service, The Anglican Church of Canada, 1959)

It would be difficult to overemphasize the significant influence of immigration upon Canadian life. At the end of 1958 Canada's population stood at an estimated 17,284,000 persons. Of that number more than 1,700,000 were persons who had come to Canada as immigrants since World War II.

Some indication of the extreme fluctuations in the movement of immigrants to Canada is given in the following table.

	British	U.S.A.	North Europeans	Other Races	Total
1952 .....	42,675	9,306	62,401	50,116	164,498
1953 .....	47,077	9,379	68,675	43,737	168,868
1954 .....	44,593	10,110	58,562	40,962	154,227
1955 .....	30,150	10,392	33,624	35,780	109,946
1956 .....	51,319	9,777	49,644	54,117	164,857
1957 .....	112,828	11,008	66,493	91,835	282,164
1958 .....	26,622	10,846	56,249	31,134	124,851
1959 to June 30....	10,817	4,924	13,132	28,216	57,089

As in previous years, about half of the immigrants in 1958 went to Ontario; Quebec received a slightly larger share than in previous years, about 22.8 per cent, whereas the percentage going to the western Provinces declined from 26.4 in 1957 to 22.3 per cent.

Certain other facts concerning those who came to Canada last year are revealed in *Immigration 1958*, a publication of the Statistics Division of the Department of Citizenship and Immigration.

## Age of Immigrants

"The youthful character of the immigrant population is indicated by the fact that sixty-seven per cent of those admitted in 1958 were under 30 years of age: fifty-three per cent were in the 20-39 age groups, which has the highest potential rate of productivity; and only eleven per cent were over 45 years of age.

## Intended Occupations

"Some fifty per cent of the immigrant arrivals were destined to augment Canada's labour force. The largest group of workers, 17,476 were in the manufacturing, mechanical and construction trades. A total of 11,501 were hairdressers, domestics, nurses' aides and in other service occupations, while 7,553 were in professional and 6,745 in clerical categories. Workers destined to farming and agricultural employment numbered 5,071 and general labourers, 9,388. More than eighty-six per cent of the latter group were sponsored by Canadian residents, mainly relatives.



## LOOKS BELIE AGES

### *Western Leaders, Despite Burden of Years, Stand Up to Heavy Duties*

Paris, Dec. 20 (AP)—Four remarkable men—whose ages total 286 years—this weekend began a health-taxing climb to the summit that would stagger thousands of younger mortals.

This unusual quartet is, of course:

Chancellor Adenauer, who'll be 84 in 17 days;

President Eisenhower, 70 next October;

President de Gaulle, 70 next November;

And the baby of them all, Prime Minister Macmillan, 66 this coming February.

In looks and action each belies his age.

How do they stand the pace of tedious travel, rough, tough political negotiation, conducted indoors and often under nerve-racking pressure?

The only thing their daily routine seems to have in common is—early to bed and early to rise. All of them drink a little. Mr. Adenauer likes German white wine and some of the headier vintages of France. And an occasional whisky.

Mr. Eisenhower will take the occasional whisky and the wines of lunches and dinners. Mr. de Gaulle is partial to wine and an occasional cognac. Mr. Macmillan likes strong cigars with mellow port.

Mr. Adenauer loathes smoking. Mr. Eisenhower has abandoned it. Mr. de Gaulle hasn't been seen smoking in years.

But they all like to get to bed between 10:30 and 11 o'clock at night and get up with the dawn.

Two of them, Mr. Adenauer and Mr. Eisenhower, watch food and eat lightly. Mr. de Gaulle and Mr. Macmillan are fair trenchermen.

Mr. Eisenhower plays golf. The rest don't. Mr. Macmillan is fond of walking, but gets very little chance to do it.

Three of them are married and the fourth, Mr. Adenauer, has been twice a widower.

Messrs. Eisenhower, de Gaulle and Macmillan have soldiered in two world wars. The latter two each were wounded three times in the First World War.

Mr. Adenauer was imprisoned by the Nazis. Mr. Eisenhower shouldered for four years the burden of the highest military command.

Is there some inner strength that sustains these men in high office?

One thing is certain—they give unselfishly of themselves. And each is deeply religious.

## VOLUNTARY PARENTHOOD

*(Condensed from a statement adopted by the 7th General Council, 1936)*

### **Church Policy**

The largest body of Christians has condemned as sinful any sexual union of married people attended by precautions against reproduction, though it is only just to add that this general prohibition is in practice

made less stringent in particular cases. On the other hand, the Anglican bishops gathered at Lambeth from all parts of the world, while excluding from Christian life the pursuit of undisciplined indulgence and the selfish refusal of parenthood, affirmed by a preponderant majority that "in those cases where there is a clearly felt moral obligation to limit or avoid parenthood, and where there is a morally sound reason for avoiding complete abstinence, other methods may be used, provided that this is done in the light of the same Christian principles." The Federal Council of Churches of Christ in America has also, by preponderant majority, made a similar declaration. Speaking for The United Church of Canada, we associate ourselves with these representative voices of the Christian conscience in recognizing the duty of every Christian to determine in the light of all the facts and obligations involved, how far such agencies shall be employed in his or her own life.

### **A Help to Married Life**

We have also to consider the relation of voluntary parenthood to the realization of Christian marriage, both in its fulness of meaning and in its permanence. The concentration of public attention on divorce cases has diverted attention from positive measures which contribute to the enrichment of married life. Anything which can thus contribute must be welcomed as a defence of Christian marriage and of Christian family life. There is good reason to believe that one of the more frequent cases of dissatisfaction and disruption is found in a lack of complete harmony in the unique marital relation. This lack may be and often is due to a certain inhibition arising from fear of an undesired pregnancy. The elimination of this disturbing factor may release emotional life from more or less serious frustration and thus enrich and strengthen the family life.

### **For All People**

Limitation of the family has for many years been increasingly practised among what are called the upper classes of society, and this has been urged as a reason why among the less-favoured birth control should be promoted. This argument frequently assumes that the more privileged groups provide the most desirable source of future population; but biological fitness is entirely different from ability to accumulate wealth. The Church is more concerned with social organization which assures to every child from every home access to the means of full life, than with urging that children should not be born in homes with inadequate income.

### **Parenthood Clinics**

The recognition given by the Roman Catholic Church to the doctrine of a "safe period" reminds us that in practice this has proved illusory in a high percentage of cases; while with other methods the desired results are not likely to be achieved, except after skilled advice and technical guidance have been sought. Recognition of this need, and of the dangers attending half-knowledge and misunderstanding, has led to the establishment in Britain and elsewhere, with the approval of high ecclesiastical authorities, of Clinics where parents may go for the most reliable advice, and the most skilled treatment.

*In view of the facts and considerations here submitted we recommend the General Council to record its approval of the establishment of Voluntary Parenthood Clinics under public control and supervision according to standards and regulations prescribed by the Provincial Departments of Public Health, these regulations to be drawn up in the light of experimental work already done in Canada and of more permanent enterprises conducted in other countries.*

# THE EFFECT OF ALCOHOL ON MAN AND ITS SIGNIFICANCE IN ALCOHOLISM

O. MINOVITZ, M.D.

**Ethyl Alcohol** is an anaesthetic drug affecting all cells of the body, but its most profound effect is on the brain where it acts as a depressant affecting the higher centers first.

Because of its anaesthetic action it can be addicting. A person addicted to alcohol is called an alcoholic. He may require emergency medical treatment for the following types of complications:

## a) Alcoholic Intoxication

If this is severe, hospital facilities are the most suitable for treatment of this complication, however, this is not always available or practical. Frequently behaviour that we think is due entirely to intoxication may be due to other things such as head injury and diabetic coma. This is especially true of the unconscious patient. Since alcohol is removed from the body chiefly by oxidation in the liver at a maximum rate of about 300 gms. (i.e., 10 oz. of pure alcohol—equivalent to 25 oz. of whisky) per day, time is required to remove it from the body and sober the patient. There are no practical, quick techniques although certain stimulant drugs may be used to accelerate the process slightly. An intoxicated patient is frequently restless and tranquillizing drugs may need to be used with caution because alcohol itself is a depressant. A heavily intoxicated patient is difficult to evaluate. An intoxicated patient's motivation for treatment is impossible to assess, so it is useless to discuss plans for treatment with the patient at this stage.

## b) Symptoms due to withdrawal from an addicting drug—

Restlessness, tremors ("shakes"), hallucinations ("snakes"), convulsions ("rum fits") and delirium tremens ("D.T.'s").

## c) Other physical complications due to chronic abuse of alcohol and associated malnutrition—

Fatty liver and cirrhosis of the liver, brain damage, peripheral neuritis, gastritis, pancreatitis, visual disturbances, chronic prostatitis, vitamin and nutritional deficiencies—are some of the more common conditions we see.

## d) Neglected illness and injuries—

As a result of alcohol anaesthesia, the patient is not aware of how seriously ill he is and does nothing about it.

Once the patient is sober, over the withdrawal symptoms and started on treatment for any physical complications or neglected illnesses, the real treatment starts. All methods of treatment must take two things into consideration:

**First:** Once a person has become addicted to alcohol he cannot take another drink.

**Second:** Substitution of a healthy means of adjustment, instead of anaesthesia through alcohol, is necessary. In other words, the objective is not just a sober life but a sober and satisfying way of life.

## MORE IS TOO MUCH

DR. CHARLOTTE WHITTON, *Ottawa, Ont.*

(Condensed from an article in "*The Ottawa Citizen*," June 8, 1959)

I know not how or when or what living creatures first discovered that anything fermentable could go to one's head, exhilarating the "down in



# UNHEALTHY FACTS ABOUT BEER

(The American Issue, October, 1959)

FROM "COMPOSITION OF FOODS"  
U.S. DEPARTMENT OF AGRICULTURE  
TABULATION SHOWING FOOD VALUES IN BEER  
(4% ALCOHOL).  
MILK, AND FRUIT JUICES.

Food 1 cup approx. 240 grams	Food Energy Calories	Protein gm.	Fat gm.	Total Carbo- hydrate gm.	Calcium mg.	Phosphorus mg.	Iron mg.	Vitamin A Value I.U.	Thiamine mg.	Riboflavin mg.	Niacin mg.	Ascorbic acid mg.
Beer (4%)	114*	1.4	.0	10.6	10	62	.0	(.0)	Trace	.06	.4	(0)
Apple Juice	124	.2	(.0)	34.4	15	25	1.2	90	.05	.07	Trace	2
Whole Milk	166	8.5	9.5	12.0	288	227	.2	390	.09	.42	13	3
Malted Milk	281	12.4	11.9	31.9	364	332	.8	680	.18	.56	—	3
Orange Juice	108	2.0	.5	27.1	47	39	.5	(460)	.19	.06	.6	122
Tomato Juice	50	2.4	.5	10.4	(17)	(36)	1.0	2540	.12	.07	1.8	38

\*(Calories in one cup 4% beer—66 from alcohol—48 from other elements)

This chart shows the food values in a cup of beer (240 grams) compared with a cup of whole milk, malted milk and three fruit juices. Note that 66 of beer's calories are from alcohol and 48 from other elements.

Careful study of the chart will reveal many facts which give the lie to the brewers' claim that beer is "rich in wonderful healthful things." Those qualities have been largely brewed out of the malt leaving only minimal traces of anything with real food value. For instance malted milk has eight times as much protein, 36 times as much calcium and 680 times as much vitamin A. The fruit juices have sizeable quantities of vitamins and minerals in comparison to beer. And, of course, there is no alcohol in milk or fruit juices. They are truly wholesome, healthful drinks.

mind," dulling reality too sharp to be faced, and generally intoxicating the imbibers.

I do know "the Greeks had a name for it"—"toxikon"—the poison in which their arrows were dipped—to depict what happened when any Greek hero got in over his eyebrows.

**TRAFFIC ACCIDENTS IN ONTARIO, 1957**  
(*Globe and Mail, Toronto, Nov. 26, 1957*)

While statistics on the relation of alcohol to traffic accidents leave a great deal to be desired, the following table has some relevance:

	Fatal	Personal Injury	Property Damage Only	Total
No. of accidents .....	1,089	20,433	54,780	76,302
No. of drivers involved .....	1,517	30,856	95,882	128,255
No. of negligent drivers .....	703	12,949	38,833	51,485
No. of drivers who had been drinking .....	218	3,095	6,264	9,577
Percentage of negligent driving in which alcohol was apparently a factor .....	31	24	14	18.6
Percentage of accidents in which alcohol was apparently a factor .....	20	15	11	12.6

*Thus, 31 per cent of the drivers who caused fatal accidents in 1957—by no means an unusual year—had been drinking, according to police report. The experience of other jurisdictions is similar. Such statistics universally indicate that the more serious the accident, the more likely it is that alcohol is involved.*

**Monkeys and Bees**

Possibly it all began when the first and tiniest green monkey, climbing up the highest palm to escape the heat, went "pie-eye" on a fermented coconut he found nearest to the sun; hung by his tail; shied the shell at his mate far below in the greenery; cracked her skull, and, the morning after "hung down his head and died."

But it may have been earlier, and in a lower order of things than that. For one of my own first memories of the effects of fermentation on innocent subjects has to do with a swarm of bees.

They belonged to the Methodist minister at home. We lived back to back with the manse and next door to the McAndrews—now the Legion House, at Renfrew. There were lovely apple trees in the grounds. The Blakeney's, who then lived there, had had the trees pruned earlier and some careless pruner had not sealed the cuts.

With the June sun the sap oozed out, and, in no time at all, one of the Rev. Mr. Ellis's swarms of bees covered the wounded tree, buzzing dreamily, then dropping like beetles, senseless to the lawn below. Some died, some recovered, but were never the same.

**Alcohol Simple**

That is the trouble with alcohol. It can be so concocted, so comparatively simply, and sometimes the more simply the more deadly. Chemically, it applies to "a group of organic substances . . . derived from

the hydro-carbons". That means, in varying forms, it goes into almost everything—aniline dyes, lacquers, varnishes, chloroform, iodoform, anatomical preservatives, fuels and, of course, human stomachs. In its pure form it is methyl or ethyl and is never free from fusel oil, some of which has a "hangover" even in beer and whisky.

What man can "ferment" is incredible—grapes into wine, malt and hops into beer. And distill? Wine into brandy, malt into whisky, corn into bourbon, sugar into rum, malt, with juniper, into gin.

### Could Float Five Navies

Some strange and specious arguments are advanced to attempt to justify the deluge of alcoholic beverages in which Ontario appears to be afloat. One responsible financial journal seems to have registered below zero in its recent contention that it is really the heavy drinkers who, by providing the taxes on a drink bill of \$317 millions in the province last year, are swilling us into the best health, welfare and educational systems on the continent.

*Ontario drank 98¼ million gallons of liquors last year. That is about 580,000 tons. That tonnage—what Ontario drank—would float about 18 aircraft carriers and 90 tribal destroyers, or, in actual tonnage, a navy nearly five times Canada's 50 ships of 120,000 total tonnage.*

Put that in your bath tub with your gin and try to sink it.

Even the iron-clad, iron-bound Russians would appear to have reached the limit of their tanking, if one judges by Mr. Khrushchev's introduction of curbs.

## NEW TRENDS IN TEMPERANCE

REV. JOHN LINTON, *Toronto,*

*General Secretary, Canadian Temperance Federation*

The Temperance Movement, both nationally and provincially, has moved out of the doldrums of the post-prohibition period and now seems to be finding its place and pattern in this "liquor control" era. The emphasis has been, and will continue to be, on Education—both formal and propaganda-wise. This is true because research has in these last years brought forth a body of material that is valid and acceptable. We have made every effort to bring into temperance work people trained in the *Yale Centre of Alcohol Studies* and similar schools. Now, in most of our provinces, our speakers are addressing school assemblies and lecturing in class rooms. Seven of the Provincial Governments are giving grants to our temperance organizations in order to assist in this work.

### Have We Control?

The legal and political scene is more difficult. Temperance forces get discouraged as they see a worsening condition.

*The move from prohibition was made because it was hoped to develop better control by "Government Control." But as we watch provincial laws being revised one after another, in order to open up more outlets and new kinds of outlets, we see the control problem growing more serious. This is unavoidable as we do not have control within the cultural pattern. Canada should take a long and careful look at France, which because of its lack of control—legal, political and cultural—has one of the most serious situations in all the western world. Is Canada moving in this direction? This is no idle question, but one we should face in all seriousness. It would appear that "the trade" cannot control its own house by internal discipline, but will need stern discipline by law and public opinion.*



## Two Big Questions

Two great matters should be troubling us today. (1) The rising tide of alcoholism which has more than doubled in Canada in these last 20 years.

*All our efforts to this moment have only reached 8 per cent of the over 200,000 alcoholics in our midst. Research is showing that the present "Jellinek formula" is giving us such a low estimate that a new and more adequate guide (See "Alcoholism", Vol. 6, No. 3, Alcoholism Research Foundation of Ontario) would suggest that the "number of alcoholics in Canada" might be 300,000. And certainly if we take in the "cultured drunk", our number may grow to 400,000.*

If we want the slight pleasure of the euphoria of alcohol we should be willing to spend the millions of dollars on the ways and means to mitigate the tragedies that arise from this way of life. The great question the Church must face is "Have we in Christ an answer to modern man's needs, personal and social, so that he will not find it necessary to turn to the bottle and this tragic way out?"

### "MEN OF DISTINCTION" SPEAK ON DRINKING

Shakespeare said, "Alcohol is a poison men take into the mouth to steal away the brain."

Abraham Lincoln said it was "a cancer in human society, eating out its vitals and threatening its destruction."

General Pershing said, "Drunkenness has killed more men than all of history's wars."

Thomas Edison said, "To put alcohol in the body is like putting sand on the bearing of an engine. It doesn't belong."

The Apostle Paul said that those who engage in revelings and drunkenness shall not inherit the kingdom of God. (Gal. 5: 12)

Jesus Christ said, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day (the return of Christ) come upon you unawares." (Luke 21: 34)

*(Quoted from Mennonite Broadcasts, Kitchener, Ontario)*

## Drinking and Driving

(2) The question of *Drinking and Driving*. The slogan by traffic experts—"If you drink don't drive—if you drive don't drink" presents us with the problem that alcohol as a beverage creates in a modern technological age; problems that were not here 50 years ago let alone 2,000 years. Behind this slogan is a way of life which says: In any area of responsibility I shall not indulge in alcohol—not only when driving my car, but in *any area of responsibility*. It would seem then that the word "moderation" will have to be changed to "responsibility." We will have to "spell out" more clearly what responsible drinking will mean and when it will mean Total Abstinence. The cultural lag is a great handicap in this area. How to get the cultural patterns geared into this modern age is no easy task, but one we must accept if we accept the idea that alcohol should be a part of our modern way of life.

Finally, what about Total Abstinence? To me it stands today on more solid ground than ever in the past. As we advance into more and more technology, alcohol as a beverage will find its place less and less. Total abstinence is an easy, valid and absolute way out of the whole problem.

Total Abstinence *does*, I believe, remove all the problems that have been raised in this short article.

N.B.: It is interesting to note that Dr. A. Hoffer and Dr. H. Osmond, writing in the December, 1959 issue of the "Quarterly Journal of Studies in Alcohol" make these comments in reference to alcoholism: "We know that there could be no drunkards if alcohol were not available. But since prohibition is rarely feasible it becomes necessary to try to discover why some people would seek relief in alcohol rather than in some other way. . . . It may be useful to look upon alcoholics as people who have unluckily become addicted to a readily available domestic tension reducer. If this is so then alcoholics could be treated by finding a safer pharmacological substance, which would reduce their tension, or, by directing that tension into socially desirable channels. These measures are clearly not mutually exclusive."

### SUPREME COURT JUDGMENT RE B.C. AMENDMENT PERMITTING SUNDAY SPORT

(From "Canadian Law Reports, Supreme and Exchequer Courts of Canada," Part V—1959. pp. 497 and ff.)

(Appeal from a judgment of the Court of Appeal for British Columbia, declaring, on a reference by Lieutenant-Governor in Council of British Columbia, that the proposed amendment to the Charter of the City of Vancouver to permit Sunday Sport was *intra vires*. Appeal dismissed.)

*Note: This judgment is of major significance. All nine Justices of the Supreme Court of Canada heard this appeal and were unanimous that the B.C. enactment was intra vires and that the appeal should be dismissed. Their decision does not affect the religious and moral significance of the Lord's Day and the uses to which it should be put, nor does it in any way invalidate the major principles on which the Lord's Day Act of Canada rests. Their finding simply establishes the constitutional validity of this enactment of the B.C. Legislature, and makes clear that the Provinces have authority to amend at this point. The Lord's Day Alliance of Canada is to be commended for taking this question to our highest Court for judgment. The Alliance was ably represented by legal counsel in the persons of F. A. Brewin, Q.C., of Toronto, a well-known layman in the Anglican Church, and R. J. McMaster, LL.B., of Vancouver, who is the representative of British Columbia Conference on the Board of Evangelism and Social Service.—H. R. L.*

By s. 14 of Bill 55, the British Columbia Legislature proposed to amend the charter of the City of Vancouver by adding s. 206A thereto which authorized the city council to pass a by-law specifying public games and sports, other than horse-racing, that might be played in the city or parts thereof for gain, or prize, or reward, within certain hours on Sunday afternoons, and "which but for this section would be unlawful under . . . The Lord's Day Act (Canada)". The Lieutenant-Governor in Council of British Columbia referred to the Court of Appeal the question of the validity of the proposed legislation. By a majority it was held to be *intra vires*.

Held: The proposed legislation was *intra vires* in its entirety.

Per Kerwin C. J. and Taschereau, Fauteux and Abbott JJ.: (1) The Bill governed the conduct of people on Sunday and did not create an offence against the criminal law. This permissive legislation fell within heads 13 or 16 or s. 92 of the British North America Act and was, therefore, within the power of the provincial Legislature. This was not a



case of delegation where Parliament attempted to authorize a provincial legislature to do something beyond the latter's power but within the competence of Parliament. Section 6 of the Lord's Day Act does not apply to a province when it chooses to permit a certain occurrence. Looking at the pith and substance of the legislation since in constitutional matters there is no general area of criminal law, the Legislature was not prohibiting something but merely stating in an affirmative manner that certain actions could be taken. The decision of the Privy Council in *Lord's Day Alliance of Canada v. Attorney General for Manitoba*, (1925) A.C. 384, completely covered the matter here in question and could not be distinguished by reference to English statutes, as now there are no criminal offences except those enacted by the Parliament of Canada.

(2) The point taken in the Court of Appeal, that the Legislature had attempted to delegate its powers to the council of the municipality was abandoned by the appellant, but, in any event, as was held by the majority in the Court of Appeal, by-law would be a provincial law within s. 6 of the Lord's Day Act, R.S.C. 1952, c. 171.

Per Rand, Cartwright, Martland and Judson JJ.: Where a certain activity when engaged in on Sunday, is not at the time forbidden as a criminal offence, the declaration by a provincial statute that it may be indulged in on that day is a valid enactment and is an Act "in force" within the meaning of those words in s. 6 of the Lord's Day Act: *Lord's Day Alliance of Canada v. Attorney General for Manitoba*, supra. There are no laws in force touching the observance of Sunday except the Lord's Day Act, since s. 8 of the new Criminal Code came into force. There is no such thing as a "domain" of criminal law. In a federal system, distinctions must be made arising from the true object, purpose, nature or character, of each particular enactment. It is a misconception of the operation of s. 6 of the Lord's Day Act to say that its effect was to create a delegation of dominion power to the provinces. It cannot be open to serious debate that Parliament can limit the operation of its own legislation and may do so upon any event or condition.

Per Locke and Martland JJ.: The language of s. 6 as well as that of ss. 4 and 7 of the Lord's Day Act shows that the limitation of the prohibition applies not only to statutes passed prior to the coming into force of the Act but also to those which might thereafter be enacted. If therefore the province, in the exercise of its powers under heads 13 and 16 of s. 92 of the British North America Act, should permit the activities in question, the prohibition did not extend to them. By reason of s. 8 of the new Criminal Code, the Imperial statutes referred to in argument were no longer part of the law of British Columbia at the time the amendment was passed. There was no question of the delegation of the power of Parliament to the legislature, nor as to whether the provincial Act amended the Lord's Day Act, nor of any adoption by the Dominion of the provincial legislation by virtue of the language in s. 6. The amendment was a "provincial act or law" within the meaning of ss. 4 and 6 of the Lord's Day Act.

## THE PRESENT SUNDAY SITUATION

REV. A. S. McGRATH, *Toronto*,

*General Secretary, The Lord's Day Alliance of Canada*

### Introduction

In the face of new and threatening conditions the Canadian Sunday remains substantially different from other days. Nearly all industrial and business enterprises are closed on the first day of the week, and the thousands whom they employ are free to decide for themselves how to



use the day of rest. Sunday in Canada is certainly different from other days, and most of the people like to have it so. Its healing and helpful influence is being felt throughout the Dominion, and in any discussion of Sunday problems this much must be acknowledged.

### Changing Sunday Customs

It is common knowledge that forces are at work which tend to strip the Lord's Day of its distinctive characteristics. Increasing appetite for sports and entertainment, and multiplied encroachments of business activities have been requiring more Sunday work. Where this may lead must be a matter of concern to all who appreciate the benefits of Sunday.

Although Sunday is different from other days, it is obvious that Sunday is also different from the day it was a generation ago. Industrial developments are reshaping Sunday custom. The movement of travellers and the shipment of goods over long distances have affected earlier conceptions of what ought to be done on the Lord's Day. Altered attitudes are producing change. Growing needs in industry, increasing travel, selfish greed, a restless appetite for entertainment, a weakening of convictions, and a common acceptance of less restrictive opinions on the appropriate use of Sunday are making a combined impact.

#### MEMO TO CRITICS

*(Quoted from "Broadcasting," Jan. 11, 1960)*

Sunday afternoon television, which traditionally hasn't been able to attract much audience with so-called intellectual fare, got one of its biggest audience boosts in memory in New York weekend ago—thanks to football. Nielsen Instantaneous Audimeter ratings for Baltimore Colts - New York Giants professional championship game showed:

(1) homes using television in New York market rose 60 per cent above preceding Sunday; (2) average rating of station carrying game (WRCA-TV) was *almost five times that of preceding week* (27.1 vs. 5.7); (3) game's average share of audience was phenomenal 61 per cent; and (4) *as many homes watched this game as normally watch all seven New York stations during this period.*

### Change in Provincial Law

Change in provincial law to facilitate sporting activities on the weekly day of rest will have far-reaching effects. Although Quebec, with its continental traditions and background, has had more Sunday sport and entertainment than other provinces, its influence in these respects has not been great upon the rest of Canada. The same cannot be said for Ontario where early in 1950 a law was passed to permit commercial sports on Sunday. That law did not introduce such sports into all parts of the province but provided for each municipality to decide by plebiscite. This action may be likened to the explosion of an atomic bomb, not primarily because of earth-shaking devastation, but in view of a fall-out influence which has spread from Ontario to other provinces. The influence of the Ontario legislation encouraged promoters in Vancouver to believe it would be possible to overcome legal obstacles to Sunday commercial baseball. An attack was launched against the pertinent prohibitions of the Lord's Day Act of Canada. This the promoters had learned how to do from Ontario's action of 1950; they sought permissive provincial legislation. People in Winnipeg have been showing signs of restlessness and asked for alteration in law.

## Provincial Right

*The right of the provinces to pass legislation permitting Sunday commercial sports which are forbidden by Dominion law had long been in dispute. Eventually the question was placed before the British Columbia Court of Appeal. There the judges were divided, three to two; and the question was carried to the Supreme Court of Canada. Argument was heard in February, 1959. Judgment, given in the following April, unanimously upheld the right of a province to act under a provision of the Lord's Day Act of Canada which recognizes "any provincial act or law now or hereafter in existence". A province may, therefore, by special and specific legislation suspend within its boundaries prohibitions of the Lord's Day Act of Canada. The effect of the judgment is to expose Sunday legislation to the risk of alteration which may be brought about by pressures of a comparatively local nature.*

*In the light of these considerations people who believe some modifications of the Lord's Day Act of Canada are desirable would do well to consider whether any approach to Ottawa would prove fruitless, and whether it would be more practical to consider the possibility of change at provincial level.*

### PLEBISCITES ON COMMERCIALIZED SUNDAY SPORTS ELSEWHERE THAN IN ONTARIO

		<u>Yes</u>	<u>No</u>	<u>Majority</u>	
Vancouver, B.C.	1950	25,051	34,571	9,520	No
"	Dec. 8, 1951	24,813	31,091	6,278	No
"	" 14, 1955	38,031	36,124	1,907	Yes
"	" 13, 1957	62,043	34,446	27,597	Yes
Winnipeg, Man.	Oct. 26, 1955	34,455	34,602	147	No

### TOTAL VOTES CAST IN ONTARIO

Re Commercialized Sunday Sports under Lord's Day (Ontario) Act  
1950

	<u>Yes</u>	<u>No</u>	<u>Majorities</u>	<u>No</u>
1950—Jan. 5 1960	241,210	264,869	23,659	

## Sunday Trading

Sports and entertainment are not the only intruders into the Sunday scene. Where money is to be made in other areas, Sunday suffers. The selling of groceries in small stores is quite commonly permitted, although there does not appear to be any immediate likelihood of the same consent being extended to chain stores and other large establishments. Nevertheless, Sunday activities of the smaller stores have developed to a degree which alarms other tradespeople. The Retail Merchants Association fears the practice may spread to such an extent that stores now closed on Sundays may, under the pressure of competition, feel it necessary to remain open. Although the prospect of such a necessity is repugnant to the majority who are now able to enjoy Sunday as a day of rest, the possibility of having to surrender present privileges is being faced with anxiety.

## Law Enforcement

The danger ought not to exist because Canadian law plainly prohibits the Sunday sale of goods, chattels, personal property, real estate and services. It forbids carrying on the work of one's ordinary calling on Sunday, or doing work or engaging other people to work for gain. In explanation of some degree of failure to enforce the law it must be

supposed that those who bear official responsibility in the matter believe the law lacks popular support. It is, however, the responsibility of an officer of the law to enforce the law, and it would be presumption on his part to weaken the force of law or to alter its application. Only Ottawa may do that. It is well, however, to understand the dilemma in which officials sometimes find themselves when responsible judgment indicates a course of action that runs counter to the clamour of people with selfish interests. In the presence of such a condition it is the duty of responsible citizens to make their demand for proper observance of the law clearly understood, and at the same time to give support to law enforcement officials in the performance of duties which may have become distasteful and perhaps difficult.

### **Personal Responsibility**

If one thing needs to be said more than another it is that the man in the street, the person in the church pew, the preacher in the pulpit, the executive in the office, the workman at his bench, the labour officer, the industrial leader, all must realize they bear a distinct responsibility in the formulation of public opinion. Increasingly they must also make their minds known to those who enact laws and assure support to those who enforce them. They may do no less if they care about keeping Sunday as a day of freedom from toil and the economic compulsions of the ordinary working day. Sunday is surely too precious a heritage and too important a factor in the general welfare to permit its nature to be impaired and its power eliminated from the Canadian scene.

## **SOME ASPECTS OF JUVENILE DELINQUENCY**

REV. J. ALLISON FRASER, *Saint John, N.B.*

*(The following article consists of excerpts from notes prepared by Mr. Fraser for a Panel Discussion of Juvenile Delinquency held recently in Saint John, N.B.)*

### **The First Thing the Community Can Do is Recognize the Problem**

They need to see that it is not entirely a new problem, that it is now world-wide, that it is showing up among children of the well-to-do as well as in families in the slums. Perhaps above all, they need to realize that the problem exists in their own community—be it urban or rural—and that it may well exist in their own family, even though parents are not aware of it. Of course, for a parent to take an attitude of suspicion or mistrust of a youngster is perhaps worse even than to assert naively, "Thank goodness we have no conduct problem with our Johnny or Mary".

### **Secondly, the Community Can Learn as Many as Possible of the Causes of Juvenile Delinquency**

That it is not primarily one racial group against another.

It is not confined to any one age group—some very young, others older.

Perhaps 95 per cent come from broken families, or families in name only. Most homes where the mother works out at gainful employment are in danger of being at least partially broken homes.

Parents of delinquents are usually either too harsh or too lenient.

They have a feeling of not belonging. "Nobody cared about me" is the theme song of delinquents.

Their school work is often poor, and they receive little recognition or praise for it.



They tend to come from any community where there is little neighbourhood feeling, whether it be an old slum or a new suburb.

They are not usually active in Sunday School or other church groups.

Delayed employment and enforced attendance at school, good for the majority, may tend to create delinquents of some who have energy but little aptitude for school work.

Today's juvenile delinquents reflect the world in which they live—a society where the emphasis is on material things, and on speed, drink, sex, violence, and the idea drilled into us by false advertising that we should get what we want now, and settle the account at a later date.

### **CANADA'S BIG BOOM IN TEEN-AGERS**

*FOR EVERY TWO TEEN-AGERS in Canada a decade ago, there will soon be three. The number of teen-agers here is already increasing almost faster than a census-taker can count noses. Furthermore, this spectacular boom in numbers of young people is continuing. It adds considerably to Canada's social needs for the next decade.*

*The 1956 census report shows a total of about 2,597,000 young Canadians between 10 and 14 years of age. For the four years since then, add a minimum net of 353,000 more—equal to the population of a fair-sized city.*

*You could anticipate that the number of young Canadians within a year will be 3,316,000. This is considerably more than the number of people who live in the three prairie provinces.*

Thirdly, the Community Can Set About Applying Some of the Cures

Recreation is good, but not the whole answer.

Slum clearance is necessary, but it takes more than new houses to create desirable community life.

Christian Mission work is essential, but even this may not be the whole answer. The problem of delinquency is complex, and there are no easy remedies.

The schools could perhaps do more, especially through after-school classes in crafts and recreation.

Street Club workers seem to be providing a part of the answer in New York.

The Big Brother movement seems to hold real possibilities locally.

The biggest failure is in the home, and parent education is a big part of the answer, but that is a formidable task. A father should be a pal to his boy, and not just "the Boss". Fathers may save their Buicks and lose their sons. Mothers may preserve floors and furniture, and lose their daughters.

The Church has a significant role. Many churches do much; most could do more—providing recreation facilities, creating fellowship, giving recognition to some of the neglected ones, providing interested families to befriend fringe families, setting high moral standards, developing self-discipline, and seeking to make it clear that there is forgiveness and an invitation to begin anew. The Christian message has to be mediated through persons; example is the best teacher.

**Finally, the Community Should Remember that "An Ounce of Prevention Is Worth a Pound—or a Ton—of Cure"**

With all our social agencies, we are still working to a large extent at the bottom of the cliff, instead of holding back those who are near the edge at the top, ready to topple over.

School teachers can be trained to detect pre-delinquents.

Backward pupils can be given activities that may interest and develop them.

Churches can keep more awake to problems arising in their own areas.

Social agencies can *get together*, avoid overlapping, and emphasize preventive work with likely delinquents.

Healthy recreation facilities can be provided.

More neighbourhood spirit can be developed on a street, or in a rural or urban community. Often all this requires is one interested, crusading family.

A watchful eye can be kept on the type of comics and magazines sold on local newsstands.

We should be more vocal in criticizing misleading advertising and certain radio and TV entertainment.

The slow job of parent education must have our continuing support.

### 1959 STATISTICS FOR PARI-MUTUEL BETTING ON RACES FOR RUNNING HORSES

<i>Cities</i>	<i>No. of Races</i>	<i>No. of Days</i>	<i>Amount Wagered</i>	<i>Prize Money</i>
Fort Erie.....	536	67	\$ 26,520,171.00	\$1,180,400.00
Toronto.....	1,029	129	58,342,669.00	2,504,100.00
Winnipeg.....	335	42	7,224,987.00	368,150.00
Estevan.....	5	1	1,080.00	690.00
Saskatoon.....	46	6	725,095.00	47,300.00
Regina.....	66	9	1,156,020.00	67,900.00
Prince Albert.....	22	3	31,055.00	4,750.00
Calgary.....	244	32	5,199,369.00	290,300.00
Edmonton.....	239	30	8,159,655.00	350,200.00
Millarville.....	8	1	22,174.00	1,700.00
Vancouver.....	640	80	12,458,062.00	651,750.00
Williams Lake.....	15	3	4,984.00	800.00
Vernon.....	24	4	13,654.00	4,400.00
Dawson Creek.....	13	2	3,880.00	1,930.00
Prince George.....	14	2	6,134.00	1,605.00
Sidney.....	103	14	820,593.00	58,750.00
Canada 1959 Total .....	3,339	425	\$120,689,582.00	\$5,534,725.00

### PARI-MUTUEL BETTING IN CANADA

(From the Report of the Department of Agriculture, Ottawa)

During 1959 the Federal Department of Agriculture supervised pari-mutuel betting at the tracks of 39 racing associations which held 3,339 thoroughbred horse races during 425 days of racing as compared with 37 racing associations holding 3,242 horse races during 420 days of racing in 1958.

The total amount wagered for the whole of Canada was \$120,689,582, an increase of \$4,389,919 from the \$116,299,663 wagered in 1958.

Of the \$120,689,582 wagered this year the racing associations retained \$11,643,136.26 as their legal percentages, the Provincial Governments collected \$8,175,868.34 in pari-mutuel taxes.

From the \$11,643,136.26 retained by the racing associations, the associations paid \$5,534,725 in purse money to the owners of winning horses. This is an increase of \$371,690 over the \$5,163,035 paid in 1958.

The largest amount wagered was at the fourteen day race meeting of Dufferin Park Driving Club held at Toronto, Ontario, when \$7,191,090 was wagered for a daily average of \$513,649.28 and the smallest amount wagered was at the one day meet at Estevan, Saskatchewan, when \$1,080 was wagered.

## *Human Relations and Economic Affairs*

*In regard to Human Relations and Economic Affairs the reader is referred to other parts of this Report and to relevant sections of the "Record of Proceedings" of the 18th General Council, Ottawa.*

### **EXCERPTS FROM RECOMMENDATIONS OF THE ROYAL COMMISSION ON PRICE SPREADS OF FOOD PRODUCTS**

*We recommend that the Government of Canada maintain a firm position in defence of a stable level of domestic prices, and that the people of Canada lend their support to all policies appropriate to this end.*

*We recommend the establishment of a permanent Council on Prices, Productivity and Incomes which would keep the whole area of the food industries under review and which would present a yearly report to the Governor in Council.*

*We recommend that the Director of Investigation and Research, Combines Investigation Act, be put in a position to extend inquiries into the buying practices (including contractual arrangements between buyers and primary producers) and the selling practices of large business organizations in the food industries and to give the results the widest possible distribution and publicity.*

*We recommend that, if "stamp plans" are continued, it should be required of the retailer that, at the time purchases are made, the customer be given the alternative of a specified cash discount. The Commission does not wish to lend any semblance of support to stamp plans as they are now devised.*

*We feel that the co-operation of the trade is essential in dealing with these problems, and we recommend continued efforts on the part of the departments in co-operation with the trade towards more informative labelling, standardization of container sizes, and simplification of grading and, further, with respect to misleading advertising specifically, we recommend that the Association of Canadian Advertisers, in co-operation with the Food Industry, be requested to draw up and administer a code of ethics designed to guide food advertisers generally and particularly to reduce misleading advertising.*

*We recommend that, as an instrument of liaison with consumers, an office bearing an appropriate name be established in the Department of Justice. We recommend further that the proposed office prepare, publish and keep up to date a report on legislative measures to protect consumers, and on services—governmental, trade, and voluntary—available to aid consumers.*



The general recommendations we have made are designed to bring about changes in the process of price-making in the food marketing system which would be of benefit to consumers (including farm families as consumers) and to primary producers through the relations between prices.

**We recommend** a federal statute providing for the incorporation of co-operatives.

We have noted that our terms of reference are limited to consideration of factors which bear directly on the spread in prices for food products, and that the general recommendations we have made would be of benefit to farmers as producers and consumers. The Commission does not believe that, given the prevailing structure of food marketing beyond the farm markets, the operation of compulsory farm marketing boards would lead to any significant reduction in price spreads. Other aspects of marketing boards lie outside our terms of reference. However, if it were demonstrated that there is no effective means by which, in the food industries, gains from increased efficiency could be passed on to consumers generally in lower prices, this would, in our view, establish an indisputable claim by primary producers for the right to band themselves together with legislative sanctions in order to establish, on the selling side of the market, conditions similar to those found in the food marketing system.

### NON-COMMUNIST MANIFESTO

(*"The Economist,"* London, England, comments on *The Rostow Doctrine*, a statement by Prof. W. W. Rostow of the Massachusetts Institute of Technology, August, 1959)

The essence of Professor Rostow's argument is that it is broadly possible to tabulate every country as being within one of five stages of growth.

**First**, there are the traditional societies in which the inaccessibility of modern science puts a ceiling on productivity; one need not waste much time talking about these because in the modern world there will very soon be no entirely traditional societies left.

**Secondly**, there are the transitional societies, which are created once a country is rich enough to devote more than about 5 or 10 per cent of its national income to investment and once a new leading elite has emerged which has the urge and scope to begin building a modern industrial society. The interesting feature of Professor Rostow's analysis here is how often, all through history, in Europe as well as in Africa and Asia, xenophobic nationalism rather than the pure profit motive has created that urge and that elite.

**Thirdly**, there is the stage of the "take-off," a brief period concentrated usually within a few decades, when the economy and the society start to transform themselves so that economic growth becomes more or less automatic. Countries like Argentina, Turkey, and—most important—India and China are in the stage of take-off now.

**It is the fourth stage** which has hitherto proved most momentous for mankind. About sixty years after its take-off begins, a country has generally reached what Professor Rostow calls the dangerous *stage of maturity*. As each country comes up to it, as the imperatives of diffusing the new technology lose their obsessive control over men's minds, a three-way dilemma emerges in the maturing country's policy.

**Should it go straight on to the fifth stage** of high mass consumption? Should it take out some of the new benefits by developing a welfare state

society and by working less hard? Or should it use its new resources to pursue external power and influence, if necessary by aggressive war?

It may seem a bit absurd to draw up a neat timetable for such changes in national psychology, or for these sparks of militarism which have intermittently ignited the world; but, empirically, the case for about a sixty-year interval between take-off and maturity has in the past been reasonably good. For Britain, it ran from the 1780's to (say) the Crystal Palace Exhibition of 1851; for the United States from 1840-1900; for Germany, from 1850-1914; for Japan from 1880 to (say) Pearl Harbour; for Russia from 1890 to (say) its first nuclear explosion in 1949. Perhaps the explanation for some such sixty-year interval lies in the powerful arithmetic of compound interest applied to the capital stock of early industrial revolution, or perhaps in the broader consequences of three generations living under a regime accustomed to triumphant growth.

Two problems confront West. Such, in the very broadest outline, is the Rostow thesis. There is no need to swallow it whole, to say that the time intervals between stages in the past will always be exactly the same in the future, in order to use it as a framework for analysis. Two massive current problems are particularly interesting to discuss within it. The first concerns the great empire which has now reached its dangerous age. Russia has, on the Rostow thesis, come to technological maturity just about when past experience suggested that it might, given the timing of its take-off—communism has not noticeably either hastened or retarded the process. And the Russian government is now caught up in the three-way choice: High mass consumption? World power? Or an advance in their case not to the welfare state but to human dignity and freedom?

*Obviously, the task of the west, on this reading, is twofold. On the one hand, it must try to make the choice of attempted world domination so unattractive to the Russians as to be unattainable; it must maintain and reinforce a network of alliances which denies the Russians all the routes to a military breakthrough by piecemeal adventures with which they still toy. On the other hand, and here current summit-climbing comes in, the west must strive to make the choice of a high consumption economy (and, if possible, of a freer society) as easy, as natural and as face-saving for Mr. Khrushchev as it can.*

## ROSTOW DOCTRINE'S CRITIQUE OF COMMUNISM

*(Based on a series of two articles containing Professor Walt Whitman Rostow's outline of lectures delivered at Cambridge University, England, on "an economist's historian's way of envisaging the sweep of modern history", contained in "The Economist," London, England, for August 15 and 22, 1959, and condensed by W. G. Berry)*

Professor Rostow of the Massachusetts Institute of Technology outlined in his lectures at Cambridge five stages of growth in which it is possible to place all societies in our modern world. The articles are too condensed in content to give even the gist of them in this report. They contain some account of communism, its strengths and its weaknesses which we do attempt here to summarize.

### Seven Marxist Propositions

Marxist thought, says Rostow, may be summarized in seven propositions:

**FIRST**, *a society's political, social and cultural characteristics are a function of the conduct of the economic process—until the stage of communism is reached, when the burden of scarcity is to be lifted from men, and their more humane motives and aspirations come to dominance.*



*SECOND, history moves forward by a series of class struggles, in which men assert their inevitably conflicting economic interests in a setting of scarcity.*

*THIRD, feudal (traditional) societies were destroyed when they permitted the growth of a middle class whose interests depended on the expansion of trade and manufactures.*

*FOURTH, capitalist industrial societies would, Marx predicted, create the conditions for their own destruction because they created a working force to which they allocated only a minimum wage; and because the enlarging of industrial capacity would lead to a competitive struggle for markets, since this working force's purchasing power would not match potential output.*

*FIFTH, an increasingly assertive proletariat would in the end, faced with increasingly severe crises of unemployment, be goaded to seize the means of production—a seizure made easier by the forming of capitalist monopolies.*

*SIXTH, (this is a Leninist extension of Marxism) this seizure of power would occur in a setting of disruption caused by imperialist wars—struggles between the national monopolies for colonies and markets, in which the capitalists would also seek to evade and divert the growing assertiveness of the communist-led proletariat.*

*SEVENTH, after this seizure of power, production would be driven steadily forward, without crises, and real income would expand until true communism became possible.*

Similarities between Prof. Rostow's analysis of society and Communism are:

- (1) Both are explorations of the consequences of building compound interest into societies' habits and institutions.
- (2) Both agree that economic change has social and political effects.
- (3) Both accept the reality of group and class interests.
- (4) Both agree that economic interests help determine the setting out of which certain wars arise.
- (5) Both would pose, in the end, that the goal of society is true affluence.

Differences between Rostow's five stages of growth analysis and communism may be summarized as follows:

(1) **Human Motivation.** Rostow views man as a more complex unit than does the simple classical analysis of Marx. Man seeks not only economic security, but leisure, power, a continuity of experience and security; he is concerned with the family, the familiar values of his culture, and is capable of being moved by a sense of connections with human beings everywhere.

(2) **Society's decisions are not simply a function of property owning.** What Marx regards as capitalist countries never make major decisions simply on the basis of market mechanism and private property. In Britain, for example, at the height of maturity, Reform bills were passed (1815 to 1850), and interests of welfare as well as profits were deciding factors. Marx never explains why capitalists should accept progressive income tax and the welfare state.

(3) **A Reserve Army of Unemployed** was not maintained in capitalist countries. Competitive capitalism did not yield stagnant but rising real wages.



(4) Progress was shared in capitalist countries and the struggle between the classes softened.

(5) Marx's system was formed by the year 1848 and Marx generalized from the experience chiefly of Britain at that time. Marx never was able to deal with the readiness of the working man to accept democratic capitalism.

## ROSTOW ON NUCLEAR WEAPONS OF WAR

### The Move from Nuclear Duopoly to Nuclear Oligopoly

Russia, the United States and Britain now possess, and France and others will soon possess, weapons the use of which could trigger the destruction of the user and of us all. As we move from nuclear duopoly to nuclear oligopoly, the range of circumstances in which these weapons could be rationally used becomes narrower. Of course, if one power got a big enough lead to be able to destroy all the others' capacity to retaliate at a blow, this might make world domination a possible short-term objective, for what that might be worth; and the West's efforts to avoid offering that awful temptation to Moscow are justified.

### Two Distinct Policy Levels Based On Arms

*The major powers' policies are now conducted at two distinct levels: one, mutual nuclear deterrence; the other, the level of diplomacy, economic policy and conventional weapons of a low order, where the main business of the world goes on. And on that lower level the powers have to act with restraint toward much weaker states. In a sense, Tito pioneered the exploitation of this paradox when he defied Stalin in 1948. Nehru, Nasser, Ben-Gurion, Adenauer and others—and, within the communist block, Mao and Gomulka—have also exploited it. The weaker cannot always pull it off, as the Hungarians discovered in 1956; but they were defeated not with atomic weapons, but by infantry and tank action, and Moscow paid a high price in the diplomatic and ideological struggle. Societies still in the preconditions period, like Egypt, or in the early stages of take-off, like India, China, Yugoslavia, can often behave in world diplomacy as the equivalent of mature major powers, thanks to the diffusion of power that the new weapons have brought about.*

## THE CHRISTIAN FAITH AND TECHNOLOGICAL SOCIETY

REV. E. R. WICKHAM, *Sheffield, England*

(Excerpts from an article in "The Ecumenical Review," April, 1959)

### Four Areas of Concern

1. The Church needs to devise means whereby she can engage mammoth populations, and take root and grow within the indigenous fabric of society. This would seem to call for the deliberate breaking down of the congregation into natural working groups to engage the life of the parish within which they are set. It holds the promise of possibility, it also makes the concept of the laity meaningful and lifts it above the level of idealistic exhortation.

2. *The Church needs new machinery for engaging the "principalities and powers" of the technological society, notably, the structures of the basic industries and larger plants of a nation. In Britain, in some places it has been proved that this is a possibility, opening up new areas of work and influence, that are normally the most intractable to the Church.*

*It has called for work conceived in long-terms, for trained manpower and money, and most important, for distinct theological and sociological insights. It too lays bare the true role of the laity in the world, and stimulates genuine "frontier" thinking of the laity.*

3. The Church needs a moral theology and moral scrutiny of the New Society and its institutions. Walt Whitman has said, "It is not enough to exhort men to be good; we must elucidate what goodness means." We have failed to do this for our modern society. The Church—and its laity—is generally unable to evaluate and judge the trends and changes in the new society through lack of relevant social criteria. Moral, social and human questions lurk in what appear most highly technical problems of modern society, which far-sighted and sensitive men in industry are more aware of than churches. The Church cannot point men to the things that belong to their peace unless the real problems are understood.

*We need some corporate brains—theological and lay—focussed on the technological society, at the service of both Church and society. It should not be beyond the power of the Church to produce this where she has machinery of engagement.*

4. There is an immense theological task to be done in communicating the Christian faith to modern men, imbued with the assumptions of typical modern men. It is no task merely of translation, but of re-interpretation, requiring an advance in theological thinking. Certainly we need to show the theological significance of science, technology and industry, and its relevance to the social revolution the world over. Only the right use of the one can meet the right demands of the other. This would seem to be the demand of God upon our epoch, the thing that belongs to our peace above all other, the demand of God's righteousness, belonging to the concrete content of faithful response.

*Once "God" was manipulated by magic, and His actions wholly arbitrary; it was advance when He is understood as clothed by Nature. It was further advance when He was understood to act in history, responsive in grace or wrath to the obedience or disobedience of men. It is further advance when He is also understood to be providentially at work through and in the web of human relationships and human endeavour, of which industry is a supreme example. This is biblical; it is one illustration of the re-interpretation of Providence that might convey something of God's nature and purpose to modern men, at the point of their strength.*

## THE POPULATION PROBLEM

REV. RICHARD M. FAGLEY, *New York, U.S.A.*

*(Excerpts from an article in "The Ecumenical Review," October, 1959)*

### Future World Population

*The new United Nations forecast, "The Future Growth of World Population," indicates that a projection of available data into the future means that mankind, having reached the 1,000 million mark about 1830 and the 2,000 million mark about 1930, will pass the 3,000 million mark about 1963, and zoom to more than 6,000 million before the end of the century—close to 7,000 million by the year 2000, 42 years away, if fertility rates do not fall off after 1975. Of course, the actual totals may be curbed by famine, disease or war—which is what Mr. Malthus was talking about. Assuming peace and rapid economic development, however, but without any comparable rapid development of voluntary family planning, this is the prospect.*



## The Underdeveloped Countries

If one looks at the regional totals and sub-totals of the new U.N. document, it becomes clear that the centre of the population explosion is in the "underdeveloped" world. The economically more developed countries of North America, Europe, U.S.S.R., Japan and Australasia confront an increase of 64 per cent in the period 1955-2000. But the other two-thirds of the human race in Africa, Asia and Latin America

### CANADA GETTING YOUNGER

*More people under fifteen*

Ottawa, Dec. 28, 1959 (CP)—Canada's population is getting younger, the Bureau of Statistics said today.

The proportion of the population 15 years of age and over in 1958 declined to 66.8 per cent from 67.2 in 1957 and a peak of 72.4 per cent in 1945.

The bureau's annual report on population by marital status, age and sex said the proportion of the Canadian population 15 years of age and over has decreased steadily since 1945.

*The number of persons under 15 years of age increased to 5,649,300 in 1958 from 5,431,100 in 1957 and 5,214,210 in 1956.*

*Canada's estimated population at June 1, 1958, was 17,015,000, of whom 11,365,700 were 15 or over.*

The trend during the Second World War and the postwar period toward an earlier age of marriage continued in 1958. The proportion of the population married in the age group 15-to-24 increased in the year to 15.6 per cent from 8 per cent in 1941 for males and to 33.9 per cent from 21.7 per cent for females.

The 1958 population total included 5,743,800 males 15 and over. Of these, 1,765,200 or 30.7 per cent were single, 3,767,600 or 65.6 per cent were married and 211,000 or 3.7 per cent were widowed or divorced.

The estimated total of females 15 years of age and over was 5,621,900, of whom 1,308,300 or 23.3 per cent were single, 3,741,100 or 66.5 per cent were married and 572,500 or 10.2 per cent were widowed or divorced.

*The marital status of the population in Ontario in 1958 included 23.7 per cent single, 68.9 per cent married and 7.4 per cent widowed or divorced. In British Columbia 23.4 per cent were single, 68.4 per cent married and 8.2 per cent widowed or divorced.*

*In the Prairie provinces 25.7 per cent were single, 67.7 per cent married and 7.1 per cent widowed or divorced. In Quebec, 32.5 per cent were single, 61.6 per cent married and 5.8 per cent widowed or divorced. In the Atlantic provinces 29.3 per cent were single, 63.5 per cent married and 7.1 per cent widowed or divorced.*

confront a prospective increase of 168 per cent in the brief span of 45 years. And this assumes a reduction of birth rates after 1975. This is an increase of more than 2 per cent per year for the whole underdeveloped world. In many countries, the rate is higher, the excess of births over deaths approaching or even exceeding 30 per thousand. Latin America has the most rapid rate. Asia less but rising, and Africa still lower, but likely to rise fairly rapidly as modern medicine reduces the rate of mortality.



## Present Areas of Dense Population

When such explosive increases are superimposed on countries already densely populated, the urgent character of the population problem is seen. A Western agricultural country, Denmark, has 143 persons per square kilometer of agricultural area. Mainland China has 213, India 245, Indonesia 475, and Egypt 900. When governments confront such merciless and mounting pressures of population, how long will they resist temptations to follow desperate courses in external policy? If on top of the present pressures, one envisages a rate of increase which might mean by the end of the century a Chinese population grown from 386 to 1,000 million, an Indonesian population grown from 82 to 217 million, and an Egyptian population grown from 23 to 74 million—the figures are very rough indications derived from regional totals of the U.N. forecast—we can grasp the dimensions of the population problem. The annual increase is now 44 or 45 million, or 120,000 a day. And the percentage concentrated in the underdeveloped world continues to rise. This is the population explosion, a present fact and not merely a future peril.

## SIGNPOSTS FOR THE SIXTIES

N. R. CRUMP, *Montreal*

*President, The Canadian Pacific Railway*

*(From an address before the annual meeting, Canadian Chamber of Commerce, October 21, 1959)*

### What Should the Signposts for the Sixties Say?

I suggest that they should stress nine points which, in my opinion, constitute the best guarantee that the forecasts of another prosperous decade of social and material progress will come true.

**First**—Every productive system requires capital and capital is the result of saving.

**Second**—Voluntary saving induced by the rewards of the free market is the most democratic *source* of capital.

**Third**—Discipline by consumers acting through the market assures the most democratic and efficient *application* of capital for production.

**Fourth**—The State has a responsibility to raise and allocate funds for social capital—schools, waterworks, streets and the like.

**Fifth**—Welfare payments, such as unemployment insurance and pensions, although distributed by the State, are for the most part paid out of the taxed earnings of our free enterprise economy.

**Sixth**—Taxation and welfare payments should never be administered in such a way as to destroy or impair the *will* to work and to produce.

**Seventh**—Let freedom be provided by the opportunity of those who save *to invest as they see fit*, by the opportunity of workers, including professional people, *to offer their services as they see fit*, and by the opportunity of enterprisers to put capital, labour and management together in the most productive manner.

**Eighth**—Let security be provided by society acting through the State and through voluntary association to assure that no man, woman or child will be without food, clothing and shelter and that everyone has an opportunity to learn and to acquire a useful skill.

**Ninth**—The market economy is essentially a flexible economy. It is self-adjusting if allowed to work. The process of adjustment can be somewhat painful. However, it is now mitigated by social legislation. There is no reason, therefore, why the self-adjusting mechanism should not be allowed to work.

# MONETARY EXPANSION IN CANADA

1939 - 1959

	Effective Money Supply (\$ Millions)		Gross National Product (\$ Millions)		Employed Labour Force	
	Currency and Bank Deposits held by the General Public Dec. 31	Cheques Cashed in Clearing House Centres 12 months	Value of GNP in 1949 Dollars	Value of GNP as Actually Recorded	No. of Canadians Working ( , 000)	Money per Working Person (see col. 1) (\$)
1939	2,841	31,617	9,536	5,707	4,120	690
1946	6,757	69,247	15,251	12,026	4,686	1,441
1947	7,020	74,498	15,446	13,768	4,844	1,449
1948	7,662	80,687	15,735	15,613	4,886	1,568
1949	8,046	87,554	16,343	16,462	4,923	1,634
1950	8,506	100,635	17,471	18,203	4,997	1,702
1951	8,671	112,185	18,547	21,474	5,111	1,697
1952	9,258	125,197	20,027	23,255	5,186	1,785
1953	9,316	137,417	20,794	24,473	5,246	1,776
1954	10,137	148,063	20,186	24,871	5,194	1,952
1955	10,880	161,351	21,920	27,132	5,327	2,043
1956	11,192	192,290	23,811	30,585	5,526	2,025
1957	11,500	205,558	23,749	31,773	5,746	2,001
1958	12,927	221,290	23,860	32,509	5,722	2,259
1959	12,960 (July)	250,000*	25,600*	34,500*	6,000*	2,160*

\*Estimate

Source: Bank of Canada, *Statistical Summary*, 1946 Supplement, p. 20, 1954 Financial Supplement, p. 26, 1958 Financial Supplement, p. 34, and July, 1959, p. 291. Dominion Bureau of Statistics, *Annual Report of Cheques Cashed in Clearing House Centres*, 1958, p. 18; *National Accounts Income & Expenditure 1926-1956*, pp. 32f, 36f, and *idem Second Quarter, 1959*, pp. 18f, 26f; *Canadian Statistical Review*, 1957 Supplement, p. 1, and August, 1959, p. 1.

## THE CHANGING PLACE OF INDUSTRY IN CANADIAN LIFE

V. W. SCULLY, *Hamilton, Ont.*

*President, the Steel Company of Canada, Limited*

*(From an address given to the Hamilton Conference on Evangelism, Monday, Nov. 2, 1959)*

### Industry Has Grown Up

Whatever may have been the case fifty years ago, today industry has grown up and is making immense contributions to the material, social, and spiritual life of this country. These are self-evident facts—there to be seen by those who want to see.

### Fewer Hours of Labour

Let us look at some of the changes that have taken place. In 1910 in our industry a man worked and laboured hard eighty-four hours a week for about 16 cents per hour. Today he works forty hours, and the *minimum rate* is about \$1.90 per hour.

### Better Working Conditions

In addition to that he has infinitely better and safer working conditions.

*He has a medical plan that protects himself and his family.  
 At age 65 he has a non-contributory pension to support him for the remainder of his life.  
 He has Workmen's Compensation if he is injured at work.  
 He has Unemployment Insurance if he is laid off.  
 The average workman owns his own home, a car, at least one radio, a TV set, an electric refrigerator, a stove, and maybe a freezer.  
 He has two full days off each week to spend as he wishes.  
 He rarely works more than eight hours a day.  
 Schools are provided for his children up to Senior Matriculation.*

#### OVER 80 PER CENT IN CANADIAN LABOUR CONGRESS

More than 80 per cent of Canada's 6,763 union locals are within the Canadian Labour Congress, according to the Department of Labour's 1959 survey.

Union membership in 1959 stood at 1,459,000 of which 1,154,000 belonged to the Congress. Membership of the Canadian and Catholic Confederation of Labour was more than 97,000.

Largest union in Canada continues to be the United Steelworkers of America with 80,000 members, and the National Union of Public Employees recorded a membership of 43,000 to surpass the 33,000-member CBRT as the largest national union, according to the survey.

As of January, 1959, 90 of the 110 international unions active in Canada were affiliates of the Canadian Labour Congress.

National and regional unions in Canada at the beginning of the year totalled 51.

Largest non-CLC groups in the country included the CCL unions, Mine, Mill and Smelter Workers, the United Mine Workers and the United Electrical Workers of America. Many of these groups reported a drop in membership over 1958.

#### More Earning Power

And his earning power—made possible by capital investment in modern equipment and plant (for he himself exerts much less effort than did his 1910 counterpart)—is such that he can command the best of food, of clothing, of housing, and of transport. Indeed, it has become commonplace to complain of the inadequacies of the comforts our own fathers used to read about in the fantasies of Jules Verne and H. G. Wells.

It is scarcely a picture to be despondent about. I believe we are only beginning. The teacher, the scientist, the employer, and you too, in your very special role, are constantly striving to improve man's lot in life, to broaden his vision, lessen his labour, and raise his sense of values. There is so much to be done that we shall never be finished, nor can we hope to do our parts if we do not recognize our responsibilities.

#### Inflation

One of those responsibilities has to do with the problem of inflation that we hear so much about these days. Inflation itself is an insidious tax that is levied on those least able to bear it and on those who save rather than spend. As I see it, it results from trying, with limited resources, to go too far too fast. We, being mortal, are an impatient lot—we want to eat all our cake—but we also want to save it. We want to enjoy all the frills of modern civilization and, I am afraid, we are often easy marks for



what someone has called its "appalling trivialities". But we also want our children to enjoy the Gordon Commission's not-so-dreamy dreams for 1980, and at the same time to avoid the horrors of George Orwell's 1984. Our responsibility is to see all these things in proper perspective and, having made our choice, to exercise the discipline that will be required to make the choice effective.

### **ARGUS CORPORATION**

*(From "Finance," Jan 2, 1960)*

Investment income of Argus Corporation Limited increased to \$3,477,250 in the year ended November 30, 1959, from \$3,332,092 in the preceding twelve months, and net profit improved to \$2,768,468, equal to \$1.43 per common share, from \$2,636,323, or \$1.38 a share. Indicated asset value per common share was \$43.71 at November 30, 1959, as compared with \$53.15 a year earlier. During the past year holding of Dominion Tar & Chemical was increased by 200,000 shares and now stands at 1,100,000 shares. Other major investments at November 30, 1959, were 400,000 shares of B.C. Forest Products, 400,000 Canadian Breweries, 380,000 Dominion Stores, 1,500,000 Massey-Ferguson, and 1,000,000 St. Lawrence Corporation.

Argus Corporation is controlled by E. P. Taylor, Canada's chief brewer. Included in its holdings is Standard Radio Ltd., which operates C.F.R.B., Toronto.

### **CANADIAN PRESS REVIEWS LABOUR SITUATION IN 1960**

Ottawa, Dec. 26 (CP)—Pressure for higher wages and improved labour legislation can be expected as major activities of Canadian unions during 1960.

Barring unforeseen economic troubles, employment should be as good as in 1959, or better. And there is no reason to believe wages will not continue their steady post-war climb.

No signs of major labour-management warfare appear on the horizon, except for the good old standby of a possible general rail strike, but the biggest of Canadian contract disputes is still in the negotiation stage.

#### **Steel, Cars Quiet**

Quiet will reign in the important fields of steel and automobile production, which in the past have seen some of Canada's largest stoppages.

The steelworkers have no key contracts opening up. The auto workers are settled for the year with the auto makers. And the woodworkers, who staged 1959's biggest Canadian strike in British Columbia, are also set through 1960.

But in other fields unions will be continuing their unceasing push for a better deal with employers.

#### **Changes in Code**

In the legislative field organized labour will be concentrating much effort on improvements to the federal labour code and easing of toughened labour acts in Newfoundland and British Columbia.

Labour Minister Starr will be proposing changes in the federal code, and the consequent Commons' committee hearings will see labour and management jockeying for advantage, with management calling for stiffened provisions dealing with union activities.

Labour's main push here likely will be for simplifying and speeding up bargaining and conciliation procedures.

## New Party

The coming year should see the birth of a new labour-sponsored political party, in the formative stage now for almost two years.

It has the blessing of the 1,100,000-member Canadian Labour Congress, whose 1958 convention launched the idea formally after the left-of-centre CCF emerged in tatters from the federal general election of that year. It would be superimposed on the CCF, whose leadership is enthusiastic.

Feuding among some potent unions could continue well into 1960, perhaps beyond.

The United Steelworkers (CLC) have been battling the left-wing International Union of Mine, Mill and Smelter Workers (Ind.), notably in uranium mining. Mine-Mill wants to get into the congress, which would take off the heat, but seems unlikely to make the grade soon.

## May Break Away

An anti-Communist slate late in the year retained control of the 16,000-member Sudbury local, leading to some talk of a breakaway move by this group.

The Seafarers' International union, suspended from the congress in 1959 for raiding another union, now has a hot fight on its hands from the bigger CLC-affiliated Canadian Brotherhood of Railway, Transport and General Workers.

The SIU also wants to get back into the CLC, but its application is not being treated with any urgency. Meanwhile, the brotherhood is preparing to launch an offensive in eastern inland waters, stronghold of the SIU.

Apart from the two long loggers' strikes in B.C. and Newfoundland, Canada enjoyed exceptional freedom from industrial strife in 1959.

At the year-end, the federal government itself was embroiled in its most clamorous dispute in many years with employee organizations in the 155,000-member civil service, battling to get the cabinet to change its mind on the turndown of a general wage increase of about 10 per cent. No strike was in prospect here, but the uproar will continue well into the year at least, in and out of Parliament.

## WHO OWNS CANADA?

*(Dominion Bureau of Statistics)*

The economic destiny of Canada is being placed more and more firmly in the hands of people outside the country, according to statistical information released by the Dominion Bureau of Statistics.

Latest (1957) figures show that: 6,005 "Canadian" companies are controlled outside Canada (4,449 in the U.S., 1,121 in the U.K.). Figures in 1945 showed 2,522 companies controlled by non-Canadians (1,985 in the U.S., 455 in the U.K.).

Foreign ownership and control of Canadian industry is particularly strong in three important fields. Figures for 1956 were:

	% of total owned by:		% of total controlled by:	
	All non-residents	U.S.	All non-residents	U.S.
Manufacturing.....	48%	38%	52%	41%
Petroleum and Natural Gas.....	65%	59%	80%	73%
Mining and Smelting.....	54%	46%	58%	52%

Total foreign investment in Canada in 1958 was \$19,100,000,000 of which \$14,600 million was U.S.-owned and \$3,100 million was owned in the U.K.

## THE FIGHT AGAINST INFLATION IN CANADA AND THE U.S.A.

*(Two excerpts from "The Annals of  
The American Academy of Political and Social Science")*

"Canada, despite its record for extreme conservatism in fiscal and monetary policy in the postwar period, has been through at least three bouts of steep prices rises. The aggregate rise in the Consumers Price Index between 1946 and 1958 was 47.5 per cent, an annual rate of  $3\frac{5}{8}$  per cent compounded. The first and sharpest rise was during the consumer buying boom of 1946 to 1948; the second came with the Korean conflict and rearmament in 1950 and 1951, and the third arose from an investment boom in 1955 to 1957."

"The two most widely recognized objectives of economic policy in the United States today are a high level of employment and a stable

### PRICE SPREADS COMMISSION REPORT

"Between 1949 and 1959, farm prices—the prices of the raw materials for the food industries—were practically unchanged, but the retail food price index increased 20 per cent. The farm value as a per cent of retail value dropped from 59 per cent to 44 per cent. We estimate that the prices of supplies and services used in the marketing of food products increased by 43 per cent, and there were 28 per cent more services introduced in the marketing system per unit of food." . . . "Since 1951 the food industries have procured their farm materials at reduced prices but prices paid by consumers have advanced. Because farm prices have actually declined it is evident that the increase in prices at retail is not due to an increase in the price of the farm material."

The Commission has pointed to what it considered to be a major factor in the rising costs of foods, the tendency to offer consumers added services rather than lower prices. "Our study of the promotional activities of firms in the food industries leads to the conclusion that more attention could have been given to getting prices down." Farmers have long felt that profit margins on some of the products and materials offered for sale in retail outlets were unreasonable, and the evidence in 1957 that the margin in the prepared breakfast foods industry was 73 per cent of sales, in flour milling 24 per cent, and in the food industries as a whole 37 per cent, is surely an indication that this study came not a week too early.

The Commission has "recommended the establishment of a permanent Council on Prices, Productivity and Incomes which would keep the whole area of the food industries under review and which would present a yearly report to the Governor in Council". A further commendable recommendation of the Commission states: ". . . that the Director of Investigation and Research, Combines Investigation Act, be put in a position to extend inquiries into the buying practices (including contractual arrangements between buyers and primary producers) and the selling practices of large business organizations in the food industries, and to give the results the widest possible distribution and publicity." Copies of this report are available from the Queen's Printer, Ottawa, for the sum of \$3.00 for the complete set of two volumes. (Volume 1—\$1.00, Volume 2—\$2.00)



level of prices. During the postwar period, we have succeeded with respect to one of these goals, but we have fallen down rather badly with respect to the other. Except for brief recessions in 1949, 1954, and 1958, employment has been maintained at a very high level, and real output has advanced at a rapid rate. We have not succeeded, however, in maintaining reasonable stability of prices. From the end of 1945 to the beginning of 1952, consumer prices rose by 6.4 per cent per year, and a further increase of 8 per cent took place from the beginning of 1956 to the middle of 1958. The cost of living today is 60 per cent higher than at the end of World War II."

## NEW LOOK ON THE PRAIRIES

*(Globe and Mail, Toronto, Jan. 8, 1960)*

One of the most striking developments in Canada during the 1950's was the diversification of the Prairie Provinces' economy. As the decade opened, they were mainly dependent on agriculture; as it closed, agriculture had been relegated to a minor role.

**Saskatchewan** offers the best instance. In 1950, that Province produced only one basic commodity—wheat. Agriculture accounted for 75 per cent (\$480 million) of Saskatchewan's total production (\$640 million) in that year. By 1959, agriculture accounted for only 34 per cent of Saskatchewan's total production. The greater part of the Province's wealth came from such industrial activities as mining (which includes uranium and oil), manufacturing and construction.

**Alberta**, in 1950, was only semi-dependent on agriculture; and this agriculture was far more varied than that of Saskatchewan. It accounted in the opening year of the 1950's for \$337 million (44 per cent) of Alberta's \$757 million production. Today, agriculture accounts for less than 20 per cent of Alberta's wealth. The major economic activities in that Province are now, as in Saskatchewan, mining, manufacturing and construction.

**Manitoba** has long been the least agricultural, the most industrial and urbanized, of the Prairie Provinces. In 1950, agriculture accounted for only \$188 million (38 per cent) of its \$490 million production. But in the ensuing decade, even this 38 per cent figure was brought below 20 per cent. Manufacturing, which produced one-third of Manitoba's wealth in 1950, now produces close to half of it, with construction the second biggest activity.

Of the Prairie Provinces generally, it may be said that agriculture now accounts for only 25 per cent of their total production. Wheat is no longer king, and weather no longer decides whether any particular year will see a boom or a bust. In this, the Prairies have changed for the better; in this, they now resemble Ontario. But the Prairie economy is still not as diverse as Ontario's. It still depends heavily on the extraction and export of basic materials—uranium, oil, coal, natural gas, petrochemicals, and base metals. If Prairie people are no longer tillers of the soil, they might be called with some justice diggers of holes.

The essential reason for this is their sparse population. As the 1950's opened, only 2.6 million people were living in this vast and wealthy domain, half the size of India. As the 1950's ended, the figure had edged up to around three million. There is no question that with their economy as diversified as it has now become, the Prairie Provinces could support a great many more people. There is no question that these additional people would accelerate the diversification.

**Alberta, Saskatchewan and Manitoba should not be content until their combined population is at least equal to Ontario's six million.** The way for them to reach that figure is by persuading the Dominion Government to bring in a great many more immigrants, and by persuading a great

many of those immigrants that the present-day West offers them opportunities quite as golden as those which, 50 years ago, drew men and women to it from half the world.

## GOVERNMENT ESTIMATES FOR 1960

Details of the 1960-1961 estimates of Government expenditures tabled by Finance Minister Fleming on February 4, 1960 in the House of Commons were as follows:

	1960-61	1959-60
Agriculture .....	\$ 113,531,797	\$ 109,317,237
Atomic Energy .....	41,653,255	32,092,300
Auditor-General .....	910,860	895,010
Board of Broadcast Governors .....	298,420	200,000
CBC .....	71,739,400	69,641,975
Chief Electoral Officer .....	115,425	117,920
Citizenship and Immigration .....	59,764,500	57,229,510
Civil Service Commission .....	3,853,967	3,765,961
Defense Production .....	17,551,031	17,405,120
Crown Companies .....	5,507,322	6,477,525
External Affairs .....	83,764,302	93,748,370
International Joint Commission .....	176,308	228,234
Finance .....	1,442,908,631	1,266,589,605
Fisheries .....	19,939,590	21,332,867
Governor-General; Lieut.-Governors .....	430,484	431,064
Insurance .....	691,612	694,441
Justice .....	8,506,348	8,194,261
Penitentiaries .....	17,876,553	20,868,484
Labour .....	14,955,698	15,991,942
Unemployment Insurance .....	88,173,500	74,854,000
Legislation .....	7,972,010	7,719,024
Mines and Technical Surveys .....	43,028,402	37,072,625
Dominion Coal Board .....	16,324,250	16,544,175
National Defense .....	1,593,272,266	1,680,194,006
National Film Board .....	4,647,468	4,555,736
National Gallery .....	1,079,145	914,640
Health and Welfare .....	1,439,240,729	1,400,621,345
National Research Council .....	33,025,681	30,733,580
National Revenue .....	71,792,046	72,611,847
Northern Affairs .....	77,050,633	87,728,041
Post Office .....	172,047,947	166,365,395
Privy Council .....	7,529,421	7,661,438
Public Archives .....	569,613	542,870
National Library .....	232,619	228,279
Public Printing .....	3,339,836	3,501,250
Public Works .....	195,897,719	226,064,164
Royal Canadian Mounted Police .....	53,702,011	54,065,475
Secretary of State .....	4,824,731	4,472,803
Trade .....	70,156,336	64,200,605
National Energy Board .....	496,260	-----
Transport .....	218,381,424	235,509,090
Air Transport Board .....	466,871	369,285
Transport Commissioners .....	23,189,512	23,201,773
National Harbours Board .....	2,633,099	4,295,114
Canadian Maritime Commission .....	6,241,338	5,761,688
Veterans Affairs .....	290,678,450	292,579,462
Totals .....	<u>\$5,740,168,920</u>	<u>\$5,649,989,536</u>

# **PRICES FOR FARM PRODUCTS 1955 - 1959**

(D.B.S. and Canada Department of Agriculture)

	DBS Index of farm prices of agr. products	Wheat No. 1 Northern	cents per bushel			Steers Good Toronto	Hogs B-1 Dressed Toronto	Butter c per pound	Cheddar Cheese	Eggs	
										cts.	doz.
	1935-39 = 100										
1955 average.....	232.7	174.5	86.3	107.0	19.59	25.15	58.1	29.8		49.1	
1956 average.....	234.6	173.1	85.9	105.7	19.41	25.99	57.0	32.5		47.9	
1957 average.....	234.1	164.1	76.3	94.0	19.05	30.05	58.6	33.3		41.3	
1958 average.....	241.9	163.3	77.8	93.0	22.79	28.43	62.6	33.2		43.2	
1959 First Quarter.....	239.6	167.5	79.0	98.7	25.38	24.02	64.0	34.2		37.6	
1959 Second Quarter.....	238.5	168.1	77.1	96.3	24.81	24.11	63.0	33.0		36.4	



## WHO ARE THE RICHEST?

*(Toronto Daily Star, Sept. 17, 1959)*

Ottawa, Sept. 17—Twenty-one more Canadians moved into the \$100,000 or more income bracket in 1957, bringing the total to 453, federal tax officials disclosed today.

The department also reported that the number of Canadians earning between \$50,000 and \$100,000 jumped by 118 to a total of 2,202.

The tax collectors found the two most highly paid professions—engineers and architects—averaged \$14,581, up \$941 over the previous year and \$503 above the next highest earning class, doctors and surgeons.

Running in third place were lawyers and notaries with an average income of \$13,244, followed by accountants and dentists, with earnings of \$10,879 and \$10,234.

At the bottom of the list were nurses with an income of \$2,335.

Toronto slipped from 13th to 15th place in national order of average income per taxpayer, according to the federal department of national revenue.

Average income per taxpayer in Toronto in 1957, was \$4,025, the department reported.

Number one city was Sault Ste. Marie with \$4,460.

### COMPARATIVE COST OF CERTAIN CANADIAN PUBLIC SERVICES—1958

(in millions of dollars)

National Defence .....	\$1,687
Public Debt Charges .....	567
Health and Welfare .....	555
Post Office .....	153
RCMP .....	47
CBC .....	43

### USE OF HOUSEHOLD FACILITIES IN CANADA

*(From "Weekly Bulletin," Dominion Bureau of Statistics, Ottawa,  
November 6, 1959)*

#### Proportions of Households with Modern Conveniences Increased in 1959

Proportions of Canadian households with electrical and other modern conveniences continued to increase in 1959, according to advance figures from the Bureau's annual survey of household facilities and equipment released today. The printed report on the survey, with details by provinces, will be available later this month. The survey shows that all but 3.2 per cent of all households were served with electricity and all but a small number had radios. Close to nine-tenths had mechanical refrigerators and washing machines and over four-fifths had telephones.

The table following summarizes the results of the 1959 survey of household facilities and equipment and contains comparisons with 1958. Total households exclude households in the Northwest and Yukon Territories, on Indian Reserves, in institutions and other collective-type

dwellings and in non-permanent dwellings such as trailers, summer cottages, etc.

	1959		1958	
	number	% of total number	number	% of total number
	(000's)		(000's)	
Total households.....	4,303	100.0	4,173	100.0
With electrification.....	4,164	96.8	4,015	96.2
Primary heating equipment:				
Furnace.....	2,735	63.6	2,544	61.0
Oil.....	1,583	36.8	1,431	34.3
Coal or coke.....	466	10.8	541	13.0
Wood.....	155	3.6	151	3.6
Gas.....	502	11.7	405	9.7
Other equipment.....	1,568	36.4	1,629	39.0
Oil.....	754	17.5	742	17.8
Coal or coke.....	225	5.2	275	6.6
Wood.....	444	10.3	491	11.8
Gas.....	125	2.9	101	2.4
Cooking equipment:				
Electric.....	2,271	52.8	2,082	49.9
Wood or coal.....	838	19.5	927	22.2
Gas.....	942	21.9	899	21.5
Kerosene or oil.....	213	5.0	218	5.2
Refrigerators and home freezers:				
Mechanical refrigerators.....	3,833	89.1	3,599	86.2
Home freezers.....	418	9.7	341	8.2
Washing machines.....	3,773	87.7	3,620	86.7
Electric.....	3,688	85.7	3,517	84.3
Vacuum cleaners.....	2,726	63.4	2,543	60.9
Sewing machines.....	2,925	68.0	2,832	67.9
Electric.....	1,701	39.5	1,515	36.3
Foot-treadle and hand operated..	1,224	28.5	1,317	31.6
Telephones.....	3,478	80.8	3,284	78.7
Radios.....	4,134	96.1	4,003	95.9
Television receivers.....	3,206	74.5	2,908	69.7
Automobiles.....	2,802	65.1	2,644	63.4
One automobile.....	2,493	57.9	2,364	56.7
Two or more automobiles.....	309	7.2	280	6.7

### Index of Farm Prices of Agricultural Products

Canada's index of farm prices of agricultural products (1935-39 equals 100) was estimated at 239.5 in September, down from August's revised figure of 241.5 but up from last year's September index of 235.9. The decline from August was due to seasonally lower prices for potatoes that more than offset higher prices for dairy products, livestock, poultry and eggs. The increase from September last year was due mainly to higher prices for livestock and dairy products.

September provincial indexes were just below August levels in all provinces except Saskatchewan, Alberta and British Columbia. Indexes were: Prince Edward Island, 238.1 (300.9 in August); Nova Scotia, 230.3 (237.9); New Brunswick, 237.3 (294.6); Quebec, 272.8 (275.8); Ontario, 264.1 (264.4); Manitoba, 227.0 (231.3); Saskatchewan, 201.5 (199.7); Alberta, 223.9 (222.1); and British Columbia, 262.3 (260.7).

## THE AGEING WORKER IN THE CANADIAN ECONOMY

*(Reports and excerpts of a monograph by the Economic and Research Branch of the Department of Labour, Ottawa)*

### Older Workers in the Labour Force

*The proportion of the labour force aged 65 years and older showed little change between 1931 and 1951. During that period this part of the population increased by 88 per cent, but their numbers in the labour force increased by only 33 per cent.*

### Occupations of Older Workers

"The occupations employing the largest numbers of males aged 65 and over were agricultural, manufacturing, proprietary and managerial, and service occupations."

Features that characterize the occupations in which older workers are most highly concentrated, the report says, are: light work, own-account or employer status, relatively low wages, and requirements involving relatively little education or advanced training (since older people have on the whole substantially less formal education than the younger workers).

### Unemployment of Older Workers

"The term 'unemployment' can be interpreted in a number of ways. Two measures of unemployment that are useful in labour market analysis are: (1) the number of people who are available for work, and (2) the number of people who are actively seeking work."

"There are a number of reasons why older persons who are out of

### WHERE OUR MONEY GOES

In 1958 people in the United States spent \$441.7 billion including:

(IN BILLIONS)

- \$67.4 food
- 45.9 war preparation
- 38. housing (rental value)
- 26. clothing and shoes
- 19.1 education (\$14.7, state and local; \$4, private; and \$0.4, federal)
- 18.4 medical care and death expenses
- 11.5 new and used cars
- 10.5 gas and oil for cars
- 9.9 highway construction and repair
- 9.2 alcoholic beverages
- 4.8 religious and private welfare activities
- 4.2 toilet articles, cosmetics, beauty shops, etc.
- 3.4 books, magazines and newspapers
- 2.8 natural resource development, conservation

Source: July, 1959, *Survey of Current Business*, United States Department of Commerce.

*Friends Committee on National Legislation*

NOTE: The percentages for Canada are much the same as for the U.S. To calculate the expenditures approximately divide the U.S. expenditures by ten. (W.G.B.).



jobs may be less likely than other persons to actively seek work, even though some may be available for work, given the right opportunities. As long as there is little opportunity for work they may consider themselves as retired, even when some demand for labour exists they may feel that young workers will be preferred, or they may be unemployable in the occupations that they followed most of their lives, and unwilling to work at anything else."

## **EQUAL PAY FOR EQUAL WORK**

*"Everyone, without discrimination, is entitled to equal pay for equal work." Universal Declaration of Human Rights.*  
(Excerpts from a booklet by this title published by the Department of Labour of Canada, Ottawa, 1959)

### **What It Is**

Equal pay for equal work is a principle of remuneration in which wage rates are based on job content without regard to sex. It requires that a job be evaluated according to the work entailed and the skill and training needed and then that the worker be recompensed accordingly.

### **Why It Is Not Put Into Effect**

Fair and reasonable though such a wage policy would seem to be, the practice of paying women less than men doing the same work remains widespread. One of the principal arguments advanced in support of lower wages and salaries for women is that in our society the man is traditionally the breadwinner. To him falls the responsibility of providing for the family, and his rate of pay is expected to reflect his responsibilities. It is assumed that women workers do not carry family burdens and therefore will be willing to accept lower pay.

A more significant reason for this practice, however, is the economics of the labour market, in particular, the law of supply and demand. Since women move in and out of the labour force with greater frequency than men, there are usually enough or more than enough of them available for any particular type of employment at any particular time. If the supply of men runs out, therefore, employers know that they can find women to take the available jobs.

Then, too, lower pay for women can usually be justified by the fact that, although on the average they may have more years of schooling, they seldom have as high a level of job training and experience as most men have. An employer, assuming a high turnover of women workers, unless he is hard pressed for manpower, may hesitate to include them in special staff training courses because he feels that they may not stay long enough in the job to ensure a return on his investment.

Moreover, women themselves, especially girls looking forward to marriage, are not always interested in improving their occupational qualifications and conditions of employment. Most women workers are not organized and their interest in trade union affairs is comparatively undeveloped. As a result they are seldom vocal in their demands for economic rights.

### **Women's Changing Role**

The changing role of women in the economy, particularly since the end of the Second World War, has strengthened the case for equal pay. Women have become a more stable element in the labour force of Canada. Nowadays one worker in four is a woman, and it is generally conceded that any large-scale withdrawal of women from the working world would result in serious loss to the economic life of the nation. Experience has made

it clear that in many lines of work the industrial output and efficiency of women workers can be as satisfactory as those of men. With this recognition has come an awareness that the economic rights of women should be acknowledged and that an experienced and efficient woman worker should not be handicapped because of her sex.

### **The Rate For The Job**

Although there are wide disparities between the wages of men and women in many fields, the rate for the job, irrespective of sex, is widely regarded as a just basis for wages and salaries. The principle is traditional trade union policy, and as long ago as 1918 the revision of the Civil Service Act adopted by Parliament provided for a rate of pay based on the content of the job.

In recent years the principle of equal pay has been written into federal law as well as into the legislation of seven provinces.

### **FAMILY ALLOWANCES AND OLD AGE SECURITY IN CANADA**

*(From an article in the "Annual Report," Department of National Health and Welfare, 1958, Ottawa)*

Among the most important events of the past year, insofar as the Family Allowances and Old Age Security programmes were concerned, were the changes which were made in rates of payment. There was one increase in the rates of Family Allowances, effective September 1957. The amount payable for children from birth to 6 years of age was raised from \$5 to \$6 per month, and that for children 10 to 13 years of age from \$7 to \$8 per month. This means that there are now only two rates of payment, \$6 monthly for children from birth to age 10, and \$8 monthly for children from age 10 to age 16. Two changes took place in the rate of the Old Age Security pension. Effective July 1957, the pension was increased from \$40 to \$46 monthly, and effective November 1957, it was increased from \$46 to \$55 monthly.

In addition to these changes in rates, there were certain other amendments made to the Old Age Security Act and Regulations, effective November 1, 1957. The length of residence in Canada required in order to establish eligibility for the pension was reduced from 20 to 10 years. A further amendment to the Act concerned the periods of absence from Canada for which a pensioner can be paid his pension. Formerly, when a recipient of the pension was absent from Canada, and returned within six months of the time he had left, the pension, on being resumed, could be paid for a period of the absence not exceeding three months in any calendar year. The amendment provided that, on being resumed, the pension could be paid for a period not exceeding six months in any calendar year.

As in other years, the year 1957-58 brought further expansion in both Family Allowances and Old Age Security pensions. There was an increase of 79,707 in the number of active Family Allowances accounts maintained at March 31, 1958, which was 2,418,910, over the number maintained at March 31, 1957, which was 2,339,203. This increase was considerably greater than that reported for March 1957 over March 1956. The number of active Old Age Security accounts maintained at the end of the year was 836,048, as compared with 806,529 at the end of 1956-57, an increase of 29,519. This increase was also greater than that reported for March 1957 over March 1956. With regard to Old Age Security accounts, while there were 836,048 active accounts in March 1958, pensions were paid to only 827,560 persons. The difference resulted from the fact that a number of pensioners were out of Canada at that time, with resumption of payment awaiting their return.



Main Welfare Expenditures		
Welfare Branch	\$ 46,313	\$ 8,233,125
Unemployment Assistance		
Family Allowances	2,898,891	437,886,560
Old Age Security		
Old Age Assistance	104,945	24,961,383
Blind Persons Allowances		3,575,724
Disabled Persons Allowances		11,091,664
Total		\$959,607,560

## CFA RECOMMENDATIONS TO THE FEDERAL-PROVINCIAL AGRICULTURAL CONFERENCE

(From the "Canadian Federation of Agriculture News Bulletin," Ottawa,  
December 1959)

### The Family Farm

First Vice-President, James Bentley of Edmonton, spokesman for the fourteen-man CFA delegation to the Federal-Provincial Agricultural Conference, told the assembly that the "long term objective of agriculture in Canada should be the development of rural communities based upon the maintenance of the family farm." "Contrary to what some would have us believe," said the CFA statement, "we do not think that this would require permanent subsidization of inefficiency.

*"We do think that the self-employed individual farmer-owner can continue for the future to be by far the most representative type of farmer. He can be efficient without a huge scale of operations, he can have a decent standard of living without being rich, and he can be productively occupied without being an employee."*

### Farm Prices

The CFA pointed out that despite a rising level of national wealth, the farmers of Canada continue to fall behind the rest of the nation in living standards. Returns from farm products have dwindled 27 per cent in terms of goods and services he can purchase. At the same time actual farm prices are 3.4 per cent below the ten-year average of 1949-58, and this in short, means that the farmer's purchasing power has deteriorated sharply. In the meantime, the average weekly wages in manufacturing have increased by 67.7 per cent since 1949 in terms of constant dollars, wage earners can buy two-thirds more with their wages than in 1949, but the farmer's position in this regard has weakened.

*"A simple solution to the problems of agriculture is not in sight, and action on a broad front is urgently called for. An indefinite continuation of sub-standard returns to labour and capital in agriculture cannot be accepted. The pattern of family ownership and operation of farms should be continued and while it is not possible to halt change and adjustment in agriculture, every effort must be made to have this adjustment take place with the least possible instability, hardship and social and economic dislocation."*

"To achieve this will take boldness of action on the part of both government and farmers, a great deal of close federal-provincial co-operation, and considerable constructive expenditure of public funds, plus greatly improved and detailed research in the condition in our farm economy, and policies needed to meet its problems and wisely direct its development."



There was a request for the development of a comprehensive programme of rural development, with close federal-provincial co-operation all along the line.

## INTERNATIONAL FOOD AND FARM POLICY

*(Resolution adopted by the International Federation of Agricultural Producers' Conference meeting in New Delhi, India, November, 1959)*

"The Conference, convinced that the time has come for governments of developed and developing countries to work out together and implement a comprehensive International Food and Farm Policy, recommends that this policy should be based upon the following principles:

1. The potential productive capacity of agriculture should be used for the betterment of the living standards of all peoples.

2. The world food policy must be conceived as part of a wider programme of world economic development, financed on a multilateral basis, in which there should be a balanced allocation of resources between agricultural and industrial development.

3. In the interests of both producers and consumers agricultural products should be produced and distributed internationally at reasonably stable prices which provide a fair remuneration for those engaged in production. The aim must be to eliminate excessive short-term movements in prices without impeding the underlying trends in both supply and demand.

4. Orderly methods should be devised so as to move supplies unsaleable commercially into the areas of greatest need, the financial responsibility for doing so to be shared by the nations jointly and equitably. Adequate national food reserves must be established and replenished.

5. Programmes to improve nutritional levels must be conceived on a permanent basis and even though surpluses may be used in the initial phase of a development programme, provision must be made for continuity of supply. It is not good enough to supply millions of ill-fed people with surpluses on a haphazard basis.

6. It is by greatly expanding production in developing countries that the main potential exists for meeting food needs. In economically advanced countries, international machinery and financing for distribution of food will need to be provided in advance of the expansion of farm production.

7. Though the developing nations will need to improve their own food production their efforts must be directed towards those crops which are likely on a long-term basis to find markets at reasonably remunerative prices.

8. In order to assure developing countries the expanding outlets required for their exportable commodities, all—even perhaps unorthodox—means may have to be used to promote a rapid growth of trade in primary products.

9. At all times in the course of development of world food use, nations must work together to maintain a balance at the highest possible level between supply and marketing policies on the one hand and the requirements of all consumption outlets on the other."

# *The Church and International Affairs*

*In regard to International Affairs the reader is referred to other parts of this Report and to the booklet, "Deliverance or Doom," being the report of The United Church Committee on The Church and International Affairs to the 18th General Council, Ottawa.*

## **WORLD COUNCIL OF CHURCHES, THE CENTRAL COMMITTEE RESOLUTION ON NUCLEAR WEAPONS TESTING**

*(At its meeting in Rhodes, Greece, in August, 1959, the WCC's Central Committee adopted the following resolution on nuclear weapons testing)*

The WCC has at various times urged the cessation of nuclear weapons testing with provision for international inspection and control, notably in Statements on Atomic Tests and Disarmament adopted at New Haven in 1957 by the Central Committee and the Commission of the Churches on International Affairs. On reaffirming these former statements in all their present relevance, we now as members of the Central Committee call attention to certain matters which we consider immediately urgent.

We urge the powers not to resume tests unilaterally, in order that statesmen may have time to achieve agreements and the international situation may not deteriorate. A treaty to cease all tests—atmosphere, space and underground—should be urgently sought, not least since it will represent the beginning of specific controls, may lead to measures of disarmament verified by international inspection and control, and will help to eliminate dreaded risks to health.

Tests for peaceful purposes or for more certainly identifying possible underground explosions should henceforth be under international control. In particular, so long as international control is under discussion, powers which have not made tests as yet should not launch them anywhere for military purposes.

We affirm that no nation is justified in deciding on its own responsibility to conduct nuclear weapons tests when the people of other nations who have not given their consent may have to bear the consequences. Therefore, we call upon each nation contemplating tests to give full recognition to this moral responsibility as well as to considerations of national defence and international security.

*While emphasizing the importance of achieving promptly agreement on the cessation of nuclear weapons testing, we again declare that nothing less than the abolition of war itself should be the goal of the nations and their leaders, of the churches and of all citizens. The attainment of this goal with full regard for the claims of justice and freedom constitutes a solemn challenge to our particular generation. We welcome the new turn in international events brought about by the decision of great powers to engage in consultations at the highest level.*

We pray that every opportunity will be seized for a substantial contribution to the solution of outstanding problems, to progressive disarmament, and to a new confidence among all nations.

## WORLD COUNCIL OF CHURCHES

*Statement Adopted by the Fourteenth Executive Committee of Central Committee on International Affairs*

*Spittal, Austria, August, 1959*

*The CCIA and its parent bodies have frequently spoken on the issues which divide the nations. The following statement is intended solely to direct attention with brevity to some of the more insistent problems of present and urgent international importance.*

### 1. Nuclear Weapons Testing

We urge the powers not to resume tests unilaterally so that statesmen may have time to achieve agreements, and the international situation may not deteriorate. A treaty to cease all tests—atmosphere, space and underground—should be urgently sought not least since it will represent the beginning of specific controls, may lead to verified disarmament, and will help to eliminate dreaded risks to health.

*Tests for peaceful purposes or for more certainly indentifying possible underground explosions should henceforth be under international control. In particular, so long as international control is under discussion, powers which have not made tests as yet should not launch them anywhere for military purposes.*

### 2. Outer Space

The use of outer space offers to mankind new technical advantages; to benefit from them, the nations must promptly seize every opportunity for peaceful co-operation and agreement. Conflicts in space have not yet broken out but its problems are urgent.

*If chaos is to be avoided, all activities in outer space must be subject to an international rule. There must be equal opportunity for peaceful, scientific initiatives. The military rivalries of earth are too dangerous to project into space.*

Therefore the positive efforts of the United Nations to meet these needs should be supported by all governments, especially those who have the largest experience in the problems of outer space. All governments should be prepared to make adjustments in order that international action may be equitable and effective.

### 3. East-West Negotiations and Disarmament

The Churches should welcome the new turn in international events brought about by the decision to initiate consultations on the highest level between the great powers.

An accommodation of the conflicting positions of East and West will meet with great difficulties. The Berlin crisis and the long negotiations between the foreign ministers in Geneva have confirmed the impression that the Soviet Union seeks a formal recognition and a consolidation of her present sphere of influence in Europe, while the Western powers stand for reunification of Germany and self-determination in Central Europe. These aspirations are mutually exclusive.

The great powers are nevertheless increasingly aware of the common danger of atomic warfare and the necessity to seek agreement in the field of armaments. The excessive destructive power now possessed by both sides has brought about an uneasy equilibrium. Thus new opportunities for discussion and negotiation are at hand,



There are tremendous difficulties to be overcome and Christians should be under no illusion. In such circumstances serious exchange of views and negotiations are always to be desired, and all should seek to help and not to hinder them. The Churches should continue to pray and work for peace, justice, moderation, and show a great sense of responsibility in face of an explosive situation.

## CANADA'S PERSPECTIVE ON WORLD PROBLEMS

HONORABLE HOWARD GREEN, *Ottawa*,  
Secretary of State for External Affairs

*(From an address to the fourteenth session of the General Assembly  
of the United Nations, September 24, 1959)*

### Disarmament

One problem that is of universal concern is disarmament, a problem the military, political and psychological complexities of which have so far defied solution. Yet we must find a solution. The risk of war arising from crises continues to grow. Technological advances have increased immeasurably the destructive power of new weapons and have shortened to minutes the period of warning of an attack. Nuclear warfare means annihilation. Now, as never before, it is imperative that all states agree on measures to place these new weapons under effective control and progressively to outlaw them, and at the same time to limit and control conventional arms.

The central question of disarmament turns on the ability of states to find a basis of mutual confidence, and this is realistically reflected in Mr. Selwyn Lloyd's proposals. That confidence must be such as to enable states to strike a balance between the obvious advantages of liquidating the burden of armaments, and the political and military risks of reducing defence against aggression. This balance can be reached, I believe, only through supervised disarmament. There is, therefore, an inseparable relationship between disarming and control and this must be reflected in any practical plan. The two must be negotiated in parallel and must be put into effect together. Without control, the mutual confidence required to disarm would be lacking, particularly in a time of great political and ideological conflict. Without disarmament, control, of course, would be irrelevant.

### Outer Space

Another aspect of disarmament which should prove susceptible of early negotiation is disarmament in relation to outer space. Two years ago, my Prime Minister urged that the passage of time should not be allowed to bring to the problem of outer space the complications which failure to reach agreement on nuclear weapons has brought to that problem.

Today the pace of scientific and technological progress is staggering to the imagination. An event took place a few days ago which lends further urgency to the need for international consideration of the many problems which may arise as man continues his penetration of outer space. I refer to the tremendous feat of the Soviet Union in hurling a dead weight of considerable magnitude from the earth to the moon. This was a magnificent achievement which is deserving of the greatest praise.

It does, however, emphasize the urgent necessity of having the international community establish adequate regulation where none exists. In particular, early consideration must be given to establishing rules determining the limits of national sovereignty in space.

The Ad Hoc Committee on the Peaceful Uses of Outer Space which

was set up at the last session has made a useful start in considering the scientific, technical and legal aspects of co-operation within the United Nations. Canada served on that Committee and provided the Chairman for the Scientific and Technical Committee whose work forms the basis for a large part of the report we shall be considering. Our great regret is that one of the two nations which have the greatest accomplishments in space technology did not participate in the preparation of this initial report. I do not think that report contains anything to which the Soviet Union should take exception.

We trust that further arrangements to pursue these matters will have the co-operation of the Soviets. Their continued non-participation cannot fail to limit the value of any proposals that may be considered. Canada will of course continue to co-operate to the fullest extent in any international consideration of these problems whether this be at the inter-governmental level as in the United Nations or in the highly important area of international co-operation among scientists.

## Radiation

I should like now to touch upon another question of vital importance—the hazards resulting from the addition of man-made radiation to that which already occurs in nature. The United Nations Scientific Committee on the Effects of Atomic Radiation, in its report this year to the General Assembly, has outlined what appears to my Delegation to be an admirable and useful programme for the next few years.

*All mankind is concerned that knowledge of the biological and other effects of radiation and of the present extent of the hazard should be enlarged. We must also realize that even if the nations agree to stop testing nuclear weapons, the problem of radiation will not vanish. The large and growing use of radiation in medicine; the atomic era in industry with the possibility of accidents, for example in power stations soon to become a familiar sight in many lands; the risks connected with the disposal of radioactive waste; all these, and similar perils unforeseeable now, will be with us henceforth. They will present complex problems demanding constant observation, study and precaution.*

## World Refugee Year

Mr. President, one of the world's most pressing social problems is that of refugees. This is World Refugee Year, during which most member states are pledged to make a determined assault on the problem.

Delegates know the active interest Canada has always taken in the plight of the millions of unfortunate people uprooted by the Second World War and by political unrest during the post-war years. Many scores of thousands of them have made a new start in Canada and have enriched our national life.

The essence of the World Refugee Year is, however, that governments should make an extra effort. In considering what special contribution would be most appropriate and effective, my Government noted that the camp clearance project of the United Nations High Commissioner for Refugees had been assigned a top priority. If increased efforts could be made, it appeared possible to close the European camps and thereby terminate one entire United Nations refugee programme.

We are all aware that the remaining population of these European camps contains a high proportion of people who are difficult to re-locate elsewhere because they fail to meet the medical regulations of countries which might provide a new home. A great many of these so-called "hard core" cases are suffering from tuberculosis; in many instances whole families have had to face the prospect of remaining indefinitely in the camps because one member had contracted that disease.



*I am pleased to announce, therefore that, as its special contribution to the World Refugee Year, the Canadian Government will waive normal immigration requirements and admit to Canada a substantial number of tubercular refugees and their families. This group will be brought to Canada and treated in sanatoria at Canadian expense. Furthermore, a family unable to support itself while a member is under treatment will receive maintenance payments. It is my hope that the first refugees will reach Canada by the end of this year.*

In this undertaking the Canadian Government will have the co-operation of provincial governments and the active support of a private organization, the Canadian Committee for World Refugee Year.

## UNITED NATIONS

*(Excerpts from a statement issued by Prime Minister John Diefenbaker on United Nations Day, October 24, 1959)*

In 1945, fifty-one governments signed the Charter. Eighty-two countries are attending the current session of the General Assembly in New York. This is striking evidence of the emergence of new nations on the world scene and of the growing faith which the newly developing nations are ready to place in the world organization.

Doubters and cynics complain at the futility of United Nations debates. It is true that too often the organization has been used for unworthy purposes, for the prosecution of cold war propaganda and for the advancement of extreme nationalism. Although the justification for such criticism has not disappeared, the fact is that the United Nations is no better than its members make it. It is well to remind ourselves that the vitality of the organization depends on the sense of responsibility shown by its members and the continuing moral support of their peoples.

Canada has continued to work towards the attainment of the goals of the United Nations. Canada's acceptance of international responsibility has been demonstrated by the discharge of a second term of service on the Security Council, a term which comes to an end on December 31st of this year.

Canadians continue to provide an important contribution of manpower and services to the United Nations Expeditionary Force which is helping to preserve stability along the frontier between Israel and the United Arab Republic.

In the economic and social field, Canada is continuing its yearly contribution of \$2 million to the United Nations Expanded Programme of Technical Assistance. Furthermore, the Canadian Government has pledged, subject to the approval of Parliament, to contribute \$2 million to the new United Nations Special Fund for economic development.

Canada has continued to support strongly the humanitarian work of the United Nations in aid of refugees. As a special Canadian contribution to the World Refugee Year, the Government is waiving normal immigration requirements and admitting to Canada 100 refugees needing special care, and their families as well.

## WORLD REFUGEE YEAR

*(Excerpts from "External Affairs," November, 1959)*

### Scope of World Refugee Year

Although the resolution initiating World Refugee Year was adopted by the General Assembly during consideration of the report of the High Commissioner for Refugees, it has been generally acknowledged from the



outset that the scope of World Refugee Year should not be restricted to refugee programmes within the jurisdiction of the High Commissioner. On the contrary, it is intended that all international refugee programmes, some of which have no direct connection with the High Commissioner for Refugees, should benefit from the special efforts requested of member governments and voluntary agencies during the 12-month period. The following are the fields of interest of several international agencies concerned with refugees:

(a) *United Nations Refugee Fund (UNREF)*

This was established under the direction of the United Nations High Commissioner for Refugees (UNHCR), whose headquarters are in Geneva. He in turn received policy directives from the UNREF Executive Committee, composed of representatives of United Nations member nations. A four-year programme for UNREF was set up that terminated on December 31, 1958, at which time UNREF as such ceased to operate. Certain UNREF projects, however, are still in the process of being wound up. The terms of reference for UNREF have focused the activities of the High Commissioner for Refugees primarily on the following groups of refugees:

- (1) Refugees in Europe who have fled their homeland, or are unable to return there, because of valid fear of political persecution. These refugees are located chiefly in Austria, Italy, Greece and Germany. A few of this group are in the Middle East.
- (2) European refugees in the Far East. The High Commissioner shares with the Intergovernmental Committee for European Migration the responsibility for relocating these.
- (3) Chinese refugees in Hong Kong are not within the High Commissioner's jurisdiction, but he is authorized to use his good offices in their behalf. The Government of Hong Kong accepts primary responsibility for this group of about one million.
- (4) Algerian refugees in Tunisia and Morocco are not deemed to be within the High Commissioner's mandate. The General Assembly, however, has authorized him to continue his efforts to encourage assistance to these refugees, who are estimated to number about 180,000.

(b) *The Executive Committee of the High Commissioner's Programme*

The General Assembly ordered the UNREF Executive Committee to disband on the prescribed date, but made provision for the formation of an Executive Committee of the High Commissioner's Programme (to which 25 member nations, including Canada, were subsequently elected). This Committee guides the High Commissioner for Refugees in carrying out responsibilities similar to those with which he was previously charged, and in liquidating the old United Nations Refugee Fund.

(c) *The United Nations Relief and Works Agency for Palestine Refugees (UNRWA)*

This is a completely separate agency, which does not come within the High Commissioner's jurisdiction. UNRWA was set up after the Arab-Israeli war to provide assistance for the Arab Refugees (numbering about a million) who fled from Israel to Jordan, the Syrian and Egyptian regions of the United Arab Republic, the Gaza Strip, and Lebanon. It has its headquarters in Beirut. Canada is not represented on the Advisory Commission that assists the Director of UNRWA, but is one of the largest contributors to the UNRWA programme.

(d) *Intergovernmental Committee for European Migration (ICEM)*

This organization has served partly to replace the International Refugee Organization, an agency that was active among refugees for a number of years following the Second World War. ICEM is concerned with the relocation of Europeans (both ordinary immigrants and refugees) in areas such as the Western Hemisphere and Australia. It also carries on a Far Eastern operation in conjunction with the High Commissioner for Refugees by which Europeans (mainly White Russians) in China are re-settled elsewhere. At present, twenty-eight nations, including Canada, are represented on this committee.

During World Refugee Year it is hoped that some refugee problems of long standing may be largely cleared up and that other problems may be reduced to manageable size. Unfortunately, the political circumstances surrounding several refugee situations, notably that of the Palestine refugees, makes it improbable that substantial progress towards a permanent solution will be made during World Refugee Year. On the other hand, it seems realistic to hope that the clearance of refugee camps in Europe and the movement of European refugees from China may be nearly completed in 1960.

### **Financing**

To carry out the projects envisaged, the Executive Committee of the High Commissioner's Programme established a target for 1960 of \$12 million in contributions. This compares with \$4.7 million in 1959. For 1960 \$4.7 million will be allocated for the regular programme and the remainder of the \$12 million will be a special target for World Refugee Year. Priority will be given to the camp-clearance programme in Europe and to the relocation of European refugees from China. It is worthy of note that a large percentage of the approximately 30,000 refugees in European camps and of the 9,500 European refugees in China are "hard-core" cases suffering from diseases or other disabilities that make it difficult to arrange for their admission to most countries of immigration.

## **ON PEACEFUL COEXISTENCE**

*(Excerpts from an article by Nikita S. Khrushchev in "Foreign Affairs," October, 1959)*

I have been told that the question of peaceful coexistence of states with different social systems is uppermost today in the minds of many Americans—and not only Americans. The question of coexistence, particularly in our day, interests literally every man and woman on the globe.

### **A Small World**

We all of us well know that tremendous changes have taken place in the world. Gone, indeed, are the days when it took weeks to cross the ocean from one continent to the other or when a trip from Europe to America, or from Asia to Africa, seemed a very complicated undertaking. The progress of modern technology has reduced our planet to a rather small place; it has even become, in this sense, quite congested. And if in our daily life it is a matter of considerable importance to establish normal relations with our neighbours in a densely inhabited settlement, this is so much the more necessary in the relations between states, in particular states belonging to different social systems.

### **What Is the Policy of Peaceful Coexistence?**

*In its simplest expression it signifies the repudiation of war as a means of solving controversial issues. However, this does not cover*



*the entire concept of peaceful coexistence. Apart from the commitment to non-aggression, it also presupposes an obligation on the part of all states to desist from violating each other's territorial integrity and sovereignty in any form and under any pretext whatsoever. The principle of peaceful coexistence signifies a renunciation of interference in the internal affairs of other countries with the object of altering their system of government or mode of life or for any other motives. The doctrine of peaceful coexistence also presupposes that political and economic relations between countries are to be based upon complete equality of the parties concerned, and on mutual benefit.*

It is often said in the West that peaceful coexistence is nothing else than a tactical method of the socialist states. There is not a grain of truth in such allegations. Our desire for peace and peaceful coexistence is not conditioned by any time-serving or tactical considerations. It springs from the very nature of socialist society in which there are no classes or social groups interested in profiting by war or seizing and enslaving other people's territories. The Soviet Union and the other socialist countries, thanks to their socialist system, have an unlimited home market and for this reason they have no need to pursue an expansionist policy of conquest and an effort to subordinate other countries to their influence.

### **Peaceful Competition**

Contrary to what certain propagandists hostile to us say, the coexistence of states with different social systems does not mean that they will only fence themselves off from one another by a high wall and undertake the mutual obligation not to throw stones over the wall or pour dirt upon each other. No! Peaceful coexistence does not mean merely living side by side in the absence of war but with the constantly remaining threat of its breaking out in the future. *Peaceful coexistence can and should develop into peaceful competition for the purpose of satisfying man's needs in the best possible way.*

We say to the leaders of the capitalist states: Let us try out in practice whose system is better, let us compete without war. This is much better than competing in who will produce more arms and who will smash whom. We stand and always will stand for such competition as will help to raise the well-being of the people to a higher level.

### **Rivalry Without War**

We communists believe that the idea of Communism will ultimately be victorious throughout the world, just as it has been victorious in our country, in China and in many other states. Many . . . will probably disagree with us. Perhaps they think that the idea of capitalism will ultimately triumph. It is their right to think so. We may argue, we may disagree with one another. *The main thing is to keep to the positions of ideological struggle, without resorting to arms in order to prove that one is right.* The point is that with military techniques what they are today, there are no inaccessible places in the world. Should a world war break out, no country will be able to shut itself off from a crushing blow.

### **The Best Will Triumph**

We believe that ultimately that system will be victorious on the globe which will offer the nations greater opportunities for improving their material and spiritual life. It is precisely socialism that creates unprecedentedly great prospects for the inexhaustible creative enthusiasm of the masses, for a genuine flourishing of science and culture, for the realization of man's dream of a happy life, a life without destitute and unemployed people, of a happy childhood and tranquil old age, of the realization of



the most audacious and ambitious human projects, of man's right to create in a truly free manner in the interests of the people.

*The dynamics of the development of the U.S.S.R. and the U.S.A. are such that the 42-year-old land of the Soviets is already able to challenge the 150-year-old capitalist state to economic competition; and the most far-sighted American leaders are admitting that the Soviet Union is fast catching up with the United States and will ultimately outstrip it. Watching the progress of this competition, anyone can judge which is the better system, and we believe that in the long run all the peoples will embark on the path of struggle for the building of socialist societies.*

## THE LEGACY OF JOHN FOSTER DULLES

REV. HENRY P. VAN DUSEN, *New York, U.S.A.*

*(Excerpts from an article in "The Union Seminary Tower," October, 1959)*

Born in a Presbyterian manse in Watertown, New York, John Foster Dulles grew to manhood within the intimate community of Auburn Seminary, of which his father was Professor of Theism and Apologetics for 26 years. The imprint of those early associations of home and locality was deeply implanted upon his convictions and his character. It was no accident that, as suffering sharpened and the inevitable end threatened, he longed to hear again the grand old hymns of faith which had nourished his spirit in youth and across the years: "The Spacious Firmament on High," "When Morning Gilds the Skies," "God of Our Life, Through All the Circling Years," "Work for the Night is Coming," "All Praise, My God, to Thee This Night," and especially "Through the Night of Doubt and Sorrow, Onward Goes the Pilgrim Band," for this was his favourite.

How firmly the truths of Christian faith had established themselves within his securest certainties was often disclosed less by direct reference than by the unuttered assumptions upon which his thought was anchored. Basic to all else was certitude of the moral order of the world, of moral principle and moral structure undergirding and ultimately conforming the affairs of nations and the relations of peoples no less than of individuals. "Too much these days," he declared, "we forget that man's ability to control the physical depends upon the moral. Nothing that statesmen can contrive will work if it does not reflect the moral conscience of the time. Whenever that limitation is ignored, failure ensues."

In 1937 he wrote: "I am a layman, of Christian upbringing. Despite the fact that my beliefs are somewhat diluted, I have always assumed, as a matter of course, that it was the Christian churches which could be looked to to lift mankind from those morasses of which the underlying cause is usually moral decay. But recently I had begun to doubt. The churches had lost those qualities which in the past had made them formidable. The church, it seemed, had become 'soft.' Church membership had ceased to be synonymous with dangerous and difficult living for a high ideal. The church as institutionalized by man had too much devoted itself to vain repetitions and too little to doing the Father's will."

Just a year before his death, he returned to the Seminary for the graduation of his daughter and reiterated his conviction of the crucial importance of theological education in general and of this institution in particular:

*"We can, therefore, with confidence assert that a peaceful order depends most of all upon extension of the moral law, and bringing the people to act toward each other in fellowship and as good neighbours. In that effort our greatest reliance is, of course, upon the great religious bodies of the world. It is they, above all others, which create the moral*

foundation which, in turn, determines the political structure which can be built. These religious bodies, in turn, are dependent upon their seminaries. So it is that the great theological seminaries, of which Union Theological Seminary is an outstanding example, are in reality the central power plants upon which men must, above all, depend not merely for their spiritual salvation, but for their material safety.

"Out in Tennessee there is a plant which turns out bombs. Here we have a plant which turns out ministers of the Gospel. The two seem remote and unrelated. Actually, the issue of our time, perhaps the issue of all human time, is which of the two outputs will prevail."

### SPUTNIKS

The word in Russian has two meanings (a) Moon or Satellite, (b) Travelling Companion. October 4th, 1957, is an historic date in man's history. On that date the U.S.S.R. was able to propel into space an object weighing 184 lbs., at a speed of 26,400 feet a second, which reached a maximum height of 560 miles. *Sputnik I* circled the earth about 15 times a day or once every hour and thirty-five minutes. It continued to send signals and remained in orbit until January 4th, 1958. *Sputnik II* was launched on November 3rd, 1957. It weighed 1,120 lbs., reached a height of 960 miles or more. It had a passenger, a dog Laika, which lived for one week during which a fairly good idea of her physical condition was transmitted to earth. *Sputnik III* was launched on May 15th, 1958. It weighs 2,925 lbs. It circles the earth 12 times a day or once every 112 minutes.

### LUNIK II.

*(Asian Recorder, Delhi, India, October 17-23, 1959)*

#### Lunik II Lands on Moon

A cosmic space rocket, named *Lunik II*, launched by the Soviet Union on September 12, hit the Moon's surface at 2.32 a.m. IST on September 14.

The Russians thus achieved the distinction of being the first to launch a space vehicle from one planet to another.

Pin-pointing the location where the rocket landed, Soviet authorities said that it hit the Moon 270 miles from its centre at a point near the Sea of Tranquillity, the Sea of Serenity and the Bay of Rainbows. All these are said to be dry areas.

The Moon, Earth's nearest neighbour in space, was 236,000 miles away at the time of the impact, which Russian scientists had forecast with amazing accuracy.

The last stage of the rocket which landed on the Moon had fixed to it a pennant with the Soviet coat-of-arms inscribed on it.

#### The Tass announcement said:

"The second Soviet space rocket reached the surface of the Moon at 00 hours, 2 minutes, 24 seconds (Moscow time), on September 14. For the first time in history, a space flight has been achieved from the Earth to another celestial body.

"To mark this event pennants with the coat-of-arms of the Soviet Union and an inscription 'the Union of Soviet Socialist Republics, September, 1959' were delivered by the rocket to the surface of the Moon.



"Special measures had been taken by the designers to ensure that the pennants remained intact when the rocket crashed into the Moon."

The rocket soared to the Moon's surface at a velocity of more than 7,000 miles an hour.

For 20 minutes before the rocket hit the Moon, radio receivers at the Moscow Planetarium had failed to register signals of any kind. At the time the Soviet space rocket hit the Moon, a three-quarter Moon looked down on Russia, Europe and Britain. Across the Atlantic, the Moon was invisible to the people of America.

Moscow Radio said that special steps had been taken to ensure that no earthly contamination affected the Moon on contact.

### THE PATH OF LUNIK III.

*(Associated Press Despatch, Oct. 6, 1959)*

Moscow, Oct. 6 (AP) — The cosmic rocket *Lunik III*, designed to survey the perpetually hidden side of the moon, has passed behind the moon strictly on course and operating normally, the Russians announced tonight.

Tass said the 614-pound flying observatory, packed with automatic recording and transmitting apparatus, came within 4,375 miles of the moon at its nearest approach.

About three hours later, the Soviet news agency added, it was 9,370 miles away "near the plane of the lunar equator."

"The rocket is moving strictly along the pre-determined orbit," Tass said. This elliptical orbit is plotted to head it back to the vicinity of the earth, from which the Russians fired it Sunday.

The position at 1 p.m. EDT was plotted at 230,925 miles above the South Atlantic at a point 17 degrees 30 minutes south latitude and 22 degrees 48 minutes west longitude.

The scientific equipment was reported functioning as expected, with pressures and temperatures within the vehicle conforming to pre-set figures.

"The results of the preliminary processing of telemetric data . . . show that the temperature on board the automatic interplanetary station is maintained within a range of 25 to 30 degrees and the pressure is about 1,000 millimetres (39.37 inches) of the mercury column, which corresponds to the required values," Tass said.

### FACTS ON FALL-OUT

*(Excerpts from an article in "The Western Producer" based on material compiled for the Saskatoon Committee for the Control of Radiation Hazards, by James Naylor, Ph.D., and Ray Skinner, Ph.D., Nov. 13, 1959)*

#### **Fall-Out Heavy in Canada**

- Since the first hydrogen explosion seven years ago, radioactive debris has been settling to the earth in increasing amounts.

***Two-thirds of this world-wide fall-out occurs in the northern hemisphere, with the heaviest concentration between 40 degrees and 50 degrees north latitude—a region which includes most Canadian cities.***

- The most recent tests (1957-58) yielded a quantity of radioactive material almost equal to that from all previous explosions. Since 1957, the content of strontium-90 and cesium-137 in food has risen even more rapidly than the rate of total fallout. (*U.S. Congressional Hearings, May, 1959*)



## **Strontium-90 Effects.**

- Strontium, like calcium, is a bone seeker. Radiations from strontium-90, therefore, are concentrated in the bone and also the highly radio-sensitive bone marrow. Since the strontium-90 in our diet all comes from fall-out these radiations pose a totally new health hazard for mankind.

- In large doses strontium-90 is known to produce bone cancer and leukemia. In smaller doses, sustained over a lifetime, the effects are unknown. Scientists are only beginning to study low level radiations and it will be years before the effects of strontium absorbed from fall-out can be established.

- The lack of scientific knowledge explains conflicting statements from the experts. In the absence of adequate data, agencies such as the American Atomic Energy Commission (AEC) can suggest small doses are relatively harmless. According to a more cautious point of view, adopted by most scientists there is no safe level of radiation—even the smallest amounts may be capable of causing cancer.

## **Leukemia and Cancer**

- *How many cases of bone cancer and leukemia will result from fall-out if these scientists are right? For the U.S. alone, Dr. Charles Dunham of the AEC estimates 150 to 300 each year for the next 70 years, and his estimate assumes no further tests (Article in July 9 "Reporter" on the 1959 Congressional Hearings).*

- Because much of our daily intake of strontium comes from dairy products the Canadian government has been checking the strontium-90 content in Canadian milk. At midsummer, 1958, the average for 15 cities was almost 50 per cent above the average level in the U.S. Many Americans found the U.S. average alarming; most Canadians are not aware that the strontium-90 count in western Canada has been as much as 150 per cent higher and that even higher readings are reported from Quebec. (*Radiation Protection Division, Dept. of National Health and Welfare, bulletin No. CNHW (RP-2); Consumer Reports, March, 1959*)

## **Effect on Children**

- The Canadian government also is trying to establish how much strontium-90 has accumulated in our bones. According to the latest report, the average adult has had a three-fold increase in the past two years. We are not told how much more is found in adults with above average concentration—or in children. [*Radiation Protection Division, bulletin No. CNHW (RP-2)*]

- *Children accumulate seven to eight times as much strontium-90 as adults because their bones are being formed. School age children have been absorbing radioactive strontium-90 at this accelerated rate over most of their lives; younger children and babies began getting it before birth. Nobel Prize winner Linus Pauling states, "The only safe amount of strontium-90 in the bones of our children is zero."*

## **More to Come**

- The full quota of strontium-90 released to date has not yet reached us. Even without further tests we can expect a 50 per cent increase in bone strontium-90 by 1965. Some individuals will have 15 times the present average. (*U.S. Congressional Hearings, May, 1959*)

- *If testing continues as before, average bone concentrations will be about three times the present level by 1965. Further testing, particu-*

larly if additional countries participate, would rapidly raise the strontium-90 concentrations to a point high enough "to suggest that a hazard to the world's population could develop." (U.S.A. Congressional Hearings, May, 1959)

### **Iodine-131**

- Another radioactive product of nuclear explosions — iodine-131 — concentrates in the thyroid glands. It too may produce cancers in infants and young children. Dr. E. B. Lewis estimates 80 to 1,600 additional cases in the U.S. from iodine-131 produced to date. (U.S.A. Congressional Hearings, May, 1957)

### **Cesium-137**

- Other fission products, such as cesium-137, emit radiations which damage reproductive cells, hence babies yet unborn and their children after them. Genetic effects include embryonic deaths and still-births, childhood deaths and gross physical or mental defects in children.

- The probability of genetic damage is generally conceded. The scientific committee of the UN reported that even the smallest amounts of radiation are liable to be harmful, and most scientists appear to agree. Estimates of casualties (deaths and serious defects) among the world's population, even without further testing, run to more than 60,000 for the first generations, hundreds of thousands thereafter. (UN Report on Effects of Atomic Radiation, 1958; U.S. Congressional Hearings, May, 1957)

### **Carbon-14**

- The gravest threat of all is carbon-14. Until recently, the AEC considered its radiations "safe" and the estimate of genetic damage just quoted makes no allowance for this substance which will be emitting radiations for several thousand years. In the official view today, the total genetic toll from carbon-14 may well be two to four times greater than from all the other elements in fall-out combined. (U.S. Congressional Hearings, May, 1959)

### **The Cost**

- *Canada's sacrifice for weapons testing can be calculated from the several estimates detailed above. If they are accurate, the number of Canadians to be affected by the past six years of testing—through cancer, death or other serious injury—will be roughly half the fatal casualties of the Canadian armed forces in World War II. Most of the victims would be our children and their descendants.*

## **ATOMIC DEATH OR WORLD LAW**

LINUS PAULING, *Massachusetts Institute of Technology*

(Based on an address before the Montreal Committee for the Control of Radiation Hazards, October 2, 1959)

### **1. Genetic Damage to Human Beings**

Thirty years ago it was discovered that X-rays caused mutations to take place in hereditary material in plants and animals, the genes. Geneticists today all over the world agree that high-energy radiation from

radioactive materials liberated into the atmosphere by the detonation of a nuclear bomb causes mutations to take place in human beings.

These mutations are the result of damage to the genes. The fission product that causes the greatest damage is cesium-137. This element strikes the molecules of deoxyribonucleic acid (of which the genes are formed), and as they pass through the reproductive organs of human beings convert good genes into bad genes.

It has been calculated that already 140,000 children have already been born with gross physical or mental defects due to this cause. These will spend their lives in a mental institution or have a disease such as chondrodystrophy which will cause them to be dwarfs. "The pollution of the atmosphere with radioactive materials is the most wicked thing that mankind has ever done," says Bertrand Russell.

## **2. Carbon-14**

*This element is another cause of physical defects among children. Since 1954 the amount of carbon-14 in the atmosphere has been increasing at the rate of two per cent per year, and is now ten per cent greater than it was five years ago. Carbon-14 atoms are radioactive atoms. They have a long life of up to 8,000 years. Thus human beings will continue to be damaged by this element century after century. The number of damaged children that will be born as a result of the increase of carbon-14 due to bomb tests is now 1,250,000; this suffering will continue to increase century by century.*

## **3. A Cause of Cancer**

Hundreds of people, both adults and children are being and will be damaged by radioactive materials liberated in bomb tests. Strontium-90 is the principal cause. Ten per cent of all cancer is attributed to strontium-90 which continues to come to earth from the stratosphere due to its release by bomb tests. Every human being on the world today has strontium-90 in his bones, whereas fifteen years ago no human being had this radioactive substance in his body. It is a cause of leukemia and bone cancer. It is estimated that 140,000 people now living will die of these causes, and that a million will die of cancer of all kinds.

## **4. X-Ray and Child Cancer**

It has been established that small amounts of radiation comparable to fall-out radioactivity and background radiation, is enough to double the chance that a child will die of cancer before he has passed his tenth year. There is no doubt that small amounts of radiation due to X-rays are a cause of about ten per cent of child cancer cases. This supports the figures given above in regard to the damage due to fall-out radioactivity.

## **5. Vast Power of Megaton Bombs**

*The total energy of the bombs tested so far is about 180 megatons, or sixty times the explosive energy of all the explosives used in the Second World War. A twenty-megaton bomb, with both fission and fusion, of which ten megatons is fission, has seven times the explosive power of all explosives used in the last world war. Such bombs used in a third world war would do vast damage; 300 such bombs would kill everybody in the U.S., and there are thousands of such bombs in the stockpiles of the nuclear nations. The U.S. alone has fissionable material for 35,000 such bombs.*



## OUR WORLD IN MINIATURE

HENRY SMITH LEIPER

*(From an article in "The Methodist Story," July-August, 1959)*

If in imagination we compress the present population of the world, now over two and a half billion, into a group of a thousand persons living in a single town, the following is the picture of contrasts we would then vividly see.

Sixty persons would represent the U.S. population; all others would be represented by 940. The 60 Americans would have half the total income of the entire town; the 940 would share the other half.

Thirty-six of the Americans in the town would be Christian Church members; and 24 would not. In the town as a whole, about 300 would be Christians and 700 would not. At least 80 persons in the whole town would be believing Communists and 370 would be under Communist domination. Possibly 70 in the whole town would be Protestant Christians.

Three hundred and three persons in the whole town would be white; 697 would be non-white. The 60 Americans would have an average life expectancy of 70 years; all the other 940 would average under 40.

The Americans would have  $15\frac{1}{2}$  times as much per person as all the rest on an average. They would produce 16 per cent of the town's total food supply, eat up  $14\frac{1}{2}$  per cent of that total supply and keep most of the remaining  $11\frac{1}{2}$  per cent for their future use in expensive storage equipment. When it is remembered that most of the 940 non-Americans in the town would always be hungry and never know quite when they would get enough to eat, the situation created by this disparity in food supply and the existence of vast reserves becomes fairly apparent, particularly in view of the fact that the Americans already eat 72 per cent above the optimum food requirements. They could actually save money by giving away excess food because of the cost of storing it; but they think that would be a dangerous "give-away programme of soft-headed do gooders."

The 60 Americans would have, of the town's total supply: 12 times as much electric power as all the rest; 22 times as much coal; 21 times as much petroleum, 50 times as much steel and 50 times as much in general equipment.

The lowest income groups among the 60 Americans would be better off than the average in much of the rest of the town.

Literally most of the non-American people in the town would be poor, hungry, sick and ignorant. Almost half would not be able to read or write.

More than half would never have heard of Christ or what he stood for. But very soon more than half would be hearing about Karl Marx.

In view of these facts it is interesting to think that the average Christian American *family* would be spending \$850 a year in defence in force, and less than \$3.50 a year to share with the rest of the people in the town the knowledge of why there is any Christmas.

## THE COLOMBO PLAN

The Colombo Plan is one major instrument of international co-operation. Conceived originally as a Commonwealth concept but later extended into a wider international organization with membership covering 15 countries in South and South-East Asia and six countries from outside the area, the Plan represents a partnership between the advanced and the less advanced countries. Its one primary objective is the welfare of the teeming millions inhabiting this part of the world.

### Colombo Plan Member Countries

#### In South and South-East Asia

Burma	Laos	Philippines
Cambodia	Federation of Malaya	Sarawak
Ceylon	Nepal	Singapore
India	North Borneo	Thailand
Indonesia	Pakistan	Vietnam

#### Member countries outside the area

Australia	New Zealand
Canada	The United Kingdom
Japan	The United States of America

## CYCLIC PROCESS IN HISTORY

PROF. C. NORTHCOTE PARKINSON

Professor C. Northcote Parkinson, widely known for his best selling *Parkinson's Law*, now teaching political science at the University of Illinois, writes the following in the *Saturday Review* for February 27, 1960. The process noted below, he says, is not invariable, and perhaps is not to be taken too seriously, but it does point to the danger of political stagnation, and the need to seek new remedies for problems of government.

*"The range of choice is between the rule of the one, the few, and the many. In most organized societies of which we have record there is monarchy at first, which creates a nobility by a biological process if by no other. The nobility becomes too strong for the king and eventually seizes power. By natural increase, by diffusion and dilution of its prestige, the ruling aristocracy has to share its power with a widening circle of people. After a certain point in this process the form of rule comes to be called democracy. This leads to socialism, the movement through which the poor despoil the rich, gradually bringing about a state of chaos. People turn then to dictatorship as a means of ending the chaos. And dictatorship may in time become monarchy, thus completing the cycle and starting the sequence afresh."*

## DISARMAMENT IS DIFFICULT

WILLSON WOODSIDE, *Toronto,*

*Director, United Nations Association in Canada*

*(From an article in "World Review," November, 1959)*

The UN Assembly has had the disarmament problem presented to it in the most reasonable terms, but with none of its difficulties concealed, by the British Foreign Secretary, Selwyn Lloyd. No better Western view of disarmament has been made in years.

### **The Place to Begin**

The place to begin, Mr. Lloyd thought, was with the halting of atomic tests. (Since Mr. Khrushchev also put this first, there is reason to hope that it may, in fact, be done.) If agreement can be reached at the Geneva conference between the three present atomic powers, the United States, the Soviet Union and Great Britain, it should be accepted by other nations, in order to check the spread of atomic weapons among many countries which do not possess them today.

The next step urged by the British Foreign Minister is an agreement on how to control the "cut-off" in the making of atomic weapons—the moment at which the nations stop putting atomic materials into weapons and devote them to purely peaceful purposes.

With this start the British would turn to the so-called "conventional" weapons—the tanks, planes and artillery of the Second World War. Lloyd called for the setting up of an international body to collect information on the strength of these forces all over the world.

Here the British spokesman made a very practical, if not entirely new, proposal. The armaments which were discarded by the nations should be handed over to an international control organization. Presumably it would destroy them.

The next step towards disarmament would be a series of studies, to follow up work that has been started already. There should be another conference on surprise attack, to take up the political aspects of this question. The Soviets should join in the study of the peaceful uses of outer space which the UN is conducting. Most important of all, and rounding out the whole, there should be a study of the kind of control organization which would be required to see that disarmament was carried out, and see that world peace was preserved as national arms were diminished.

### **Second Phase: Reduction Begins**

All this is looked upon by the British as the necessary preliminary to real disarmament. In the second stage the actual reduction in conventional forces would begin; the "cut-off" in making atomic weapons would come into effect; stocks of atomic weapons would be progressively reduced; the system of inspection against surprise attack would be introduced; agreement would be reached on the peaceful use of outer space and the international control machinery would be tested in use.

### **Third Phase: Disarmament**

Finally, in the third phase, all nations would disarm thoroughly under effective international control. The manufacture and use of all weapons of mass destruction would be forbidden, as would the use of outer space for military purposes. There would be an effort to have all remaining stocks of atomic weapons eliminated. (Hunting down all hidden atomic weapons is considered one of the most formidable difficulties in disarmament.)



ment, and many experts doubt that it can be done.) Military budgets would be placed under international control.

As the stocks of atomic weapons were reduced, the final reductions in military manpower and conventional weapons would be made, leaving only domestic police forces. At this point, the British plan insists, the international control organization should be fully established and capable of keeping the peace.

## *Reports of Commissions and Committees*

### THE COMMITTEE ON CHRISTIAN FAITH

This standing committee of the General Council has a relationship both to the Board of Christian Education and to the Board of Evangelism and Social Service. These Boards are usually the publishing agents, promoters and distributors of the reports and statements prepared by the Committee at the request of the General Council or its Executive. The Committee does not make statements or prepare reports unless they are requested to do so by the two previously mentioned bodies.

During the past year the Committee completed its report on eschatology. This matter was referred to it under the following terms: "Be it resolved that this Council instruct the standing committee on the Christian faith to prepare a statement regarding the Doctrine of Last Things, including the return of our Lord in glory; the Last Judgment; and the 'Consummation of All things' with special reference to article XX of the Basis of Union, concerning the Final Triumph of Christ, and Article XII of the Statement of Faith entitled 'The Consummation'." (P. 231, *Record of Proceedings*, Sixteenth General Council, September, 1954.) The Statement of the Committee was submitted to the Executive of the General Council at its meeting last May and has subsequently been published under the title "Life and Death, a Study of the Christian Hope." The editorial work and a good deal of the writing was done by Dr. A. G. Reynolds, to whom the Church owes a great debt for his consecrated labour and his fine skill in writing. Since its publication the booklet has been reprinted twice, and approximately 35,000 copies have been sold.

At the present time the Committee is considering two other matters referred to it. The Seventeenth General Council requested the committee to prepare a statement on the Doctrine and Practice of Church Membership. This has proved to be a major task and one that calls for much research and study. The committee is uncertain of having its completed statement ready for the Nineteenth General Council which meets in Edmonton in September of this year. It will in any case, however, make an interim report to the Council possibly with the suggestion that portions of the report be made available to congregations and presbyteries for their study and for their suggestions.

The matter of the doctrine of the Christian Ministry has also been referred to this committee and a special sub-committee working under the direction of the faculty of Pine Hill Divinity Hall is working on this. Again it is expected that we shall make an interim report to the next General Council.

D. M. MATHERS,  
*Chairman.*

W. G. BERRY,  
*Secretary.*

## COMMITTEE ON THE CHURCH AND INTERNATIONAL AFFAIRS

### Meetings and Conferences

The Committee met regularly during 1959. It had the reports of the Fifth World Order Study Conference, Cleveland, Ohio, November 18th to 21st, and the Conference on Human Rights, Ottawa, December 8th to 10th, 1958. The Committee was represented at both of these important meetings.

In February, a delegation representing the Committee, attended the Churchmen's Seminar, Washington, and between thirty and forty were present at the Churchmen's Seminar in Ottawa.

During April and May, the Committee had two meetings with Mr. Mitchell Sharp, former Deputy Minister of the Department of Trade and Commerce, and Mr. James M. Minifie, C.B.C. Correspondent in Washington, respectively, as speakers.

Following the October 3rd, 1958 meeting, the Committee's Chairman, Professor Charles E. Hendry and Mrs. Hendry, left Toronto for a seven months' visit to the Far East. Some months later, Professor Gordon Rothney, the Chairman of the Newfoundland Regional Committee, went to India for a period of study.

On his return from the Far East, Professor Hendry spoke to the September meeting of the Committee. This was the highlight of the year. Notes of his address were sent to all members of the Regional and Central Committees. It is expected that early in 1960, Professor Hendry will give four or five lectures at the University of Toronto on his impressions of the Far East. It is hoped that these will be published in book form.

During the latter part of the Autumn and early Winter, the Committee held three meetings, majoring during the first two of them, on some of the problems of the Rhodesias and Nyasaland. At the last meeting of the year, there was a continuance of this study, out of which a Memorandum of Concern was prepared and sent to the Minister of State for External Affairs.

### Canada's Defence and Foreign Policies

At this final meeting of the year, consideration was given also to an excellent Memorandum on Canada's Defence and Foreign Policies, prepared by our former Chairman, Mr. Henry E. Langford. In this discussion, it was noted that the official position of the United Church re Disarmament, had been declared by the 18th General Council, meeting in Ottawa, September 1958. It was noted that early in 1959, the Annual Meeting of the Board of Evangelism & Social Service had adopted a somewhat different statement entitled, "Expenditures for National Defence." The February 1st, 1960, issue of *The Observer*, used the theme of International Affairs for its cover story. This story included the Langford memorandum and articles by Mr. Willson Woodside and Dr. James Finlay, as well as editorial comment.

The dilemma created by those who favour Canada doing her share to obtain Disarmament on a step-by-step basis, and in concert with other peace-loving nations and those who favour a Canadian policy of unilateral renunciation of nuclear warfare, is a serious one. This dilemma, however, cannot be pushed into the background. Rather it is, and must remain in the forefront of our thinking, and to this end, the Committee will do its utmost to make this important matter the subject of informed debate by Church groups and Church Courts. By this means, our Communion will render an even larger contribution to thinking and policy of Canada re International Affairs.



## Honourable Howard Green

Last June, the Honourable John Diefenbaker announced the appointment of the Honourable Howard Green to succeed the late Dr. Sidney Smith as Minister of State for External Affairs. The Moderator of our Church was one of those who early sent congratulations to Mr. Green, an elder of our Communion. Since his appointment, our Committee has had occasion to communicate a few times with Mr. Green. He has shown much interest in, and high regard for, the work we are trying to do.

During the year, several members of the Committee were Overseas. Drs. Long and Gallagher attended the meeting of the Central Committee of the World Council of Churches. Mr. Ralph Young and Dr. Herbert L. Pottle attended meetings of some other Committees of the World Council of Churches. The Rev. Floyd Honey had a three months' itinerary, including a rather long stay in Africa. Rev. A. C. Forrest and Mr. Willson Woodside were present in London at a special NATO Conference and the Very Rev. James S. Thomson, made a visit both to South America and Europe. Dr. George Dorey and Dr. T. R. Davies also were in Europe. Early in 1960 the Rt. Rev. Angus J. MacQueen began an extended visit in Central Africa with plans for a brief period in Western Continental Europe and Britain.

CHARLES E. HENDRY,  
*Chairman.*

J. R. MUTCHMOR,  
*Secretary.*

## THE COMMITTEE ON THE CHURCH AND INDUSTRY

This Committee, under the chairmanship of Judge Walter Little of Parry Sound, Ontario, has had three meetings in the past year. Its specific task at present is to act as the central committee for the planning of the visit of Rev. William Gowland, of Luton, England, to Canada. It also hopes, as a follow-up of this project, to assist in making plans for a permanent structure of industrial evangelism within the church. William Gowland's itinerary is as follows: Vancouver, April 19th to April 24th, Ontario (Five Oaks), April 26th to May 1st, Winnipeg, May 2nd to May 5th, Montreal, May 7th to May 12th, Sydney, May 13th to 17th, Newfoundland, May 18th to May 20th.

Regional Committees have been set up in the various areas and the central committee is planning overall publicity for the visit.

WALTER LITTLE,  
*Chairman.*

W. G. BERRY,  
*Secretary.*

## JOINT COMMITTEE ON THE RURAL CHURCH

This Committee is constituted by the Boards of Home Missions and Evangelism and Social Service. Representatives of the Board of Christian Education have been added.

The purpose of the Committee is to study the long-range effects of the revolution in agriculture, assess their significance for the town and country church, and make recommendations and proposals for the revitalizing of Christian work in rural areas.

To this end the Committee holds at least five regular meetings a year. Attendance is good and interest keen. The Committee keeps in touch with Conference and Presbytery Committees on the Rural Church,



and encourages the holding of regional workshops. In cooperation with Five Oaks, a Rural Life Conference was held there in October with over 100 attending, from as far as P.E.I. to Calgary. The Committee hopes this may be the forerunner of a truly national conference on the rural church.

Meantime, it is hoped that more Presbytery Committees will carry out special projects in study and evangelistic activity. A Prairie Regional Rural Life Conference is proposed for the Spring of 1961 and a similar meeting might take place in the Maritimes.

As directed by the 18th General Council the Committee prepared a pamphlet "New Prospects for the Rural Church", dealing with amalgamation and realignment of pastoral charges. The first printing of 5,000 copies went quickly and a second printing is now available.

On recommendation of the Committee the following ministers received scholarships to the Garrett Rural School, with assistance from the Board of Home Missions:

Rev. B. L. Zinck, Goshen, N.S.  
Rev. L. O. Keays, Silverwater, Ontario.  
Rev. J. L. Bouey, Balcarres, Sask.  
Rev. John Davies, Kilsyth, Ontario.  
Rev. J. M. Ryan, Maple Creek, Sask.

The Committee prepares material for the Rural Life Sunday Bulletin in cooperation with the M. and M. Department. Rev. Sheridan Bole prepared the order of service and upwards of 200,000 Bulletins were used.

HOMER R. LANE,  
*Chairman.*

E. E. M. JOBLIN,  
*Secretary.*

## *Other Activities*

### THE CHURCH, RADIO AND TELEVISION

REV. J. R. MUTCHMOR

#### The United Church's Task

The United Church, in its general concern for Radio and Television, is served chiefly by the Boards of Information and Stewardship, and Evangelism and Social Service. The responsibility of this Board is related largely to the use of modern communications in connection with Evangelism and Moral Issues. Our activity in the former field is expressed in our share of work in the National Religious Advisory Council. Our Department serves, in this regard, in many ways, including the recording of the minutes of this body, of which I am the Secretary. Much detailed work is required every month to make sure that the National Network services of the Church of the Air and Religious Period, are broadcast. In recent years, the National Religious Advisory Council's concern for Television has increased, with the result that for some time now, Sunday morning services are telecast on the Ottawa, Montreal and Toronto Networks. These telecasts are at the rate of two a month, from September to June, inclusive.

#### Heritage Series II

During the latter part of 1959, the ten film second *Heritage Series*, was prepared. This series will be telecast at 3:30 p.m., local time, each Sunday beginning January 10th, 1960. Two of the ten programmes will

present the work of the United Church under the titles of "I'll Sing Not Cry" (African film) and "Bombshell in Braemar" (a Rural Church drama).

### **Plain Talk**

Largely through the efforts of the Rev. Keith Woollard and the Religious Department of the C.B.C., the former pattern of Morning Devotions, in some areas, has been changed to a shorter and a more effective period. In the metropolitan Toronto area, for example, this period of ten minutes, just before the National News at 8:00 a.m., is broadcast under the title of "Plain Talk." The minister responsible is required to prepare these services for a two-week period, excluding Sundays. From survey reports, it is evident that this change of format is more acceptable. It reaches more borderline and non-Church people.

In some communities, religious broadcasts and in a lesser degree, telecasts, are of briefer periods, such as a prepared minute or a two-minute devotions. It is recognized by many that this fragmentation of the Christian message has inherent dangers. This form of broadcast may result in sermonettes for Christianettes.

### **Board of Broadcast Governors**

By instruction of the Executive of General Council, Dr. Pottle and I were asked to have a Watching Brief in regard to the appointment of the new Board of Broadcast Governors and the change of duties of the C.B.C. Most of the work in this connection was undertaken by Dr. Pottle. It was encouraging to learn that the head of this new Board is the former President of the University of Alberta, Dr. Andrew Stewart. The members of the Board are men and women of character and ability. It is generally agreed that the Federal government's action has strengthened the work of both the C.B.C. and the private stations in the fields of Radio and Television. The United Church is much concerned about the granting of private TV licenses in Vancouver, Winnipeg, Toronto, Ottawa, Montreal and Halifax. It believes that the objective of a 55 per cent Canadian programme will lay a worthwhile requirement on these prospective stations, as well as on the formerly established Radio and TV outlets. It has been noted that in most of the six centres, considerable competition exists on the part of rather powerful groups in their efforts to get these telecast privileges.

The Board of Broadcast Governors has issued a revised list of regulations. It is encouraging to note that the line against liquor advertising has been held.

The National Religious Advisory Council has been concerned about the unwillingness or failure of some stations to carry Religious Period and Church of the Air. Church of the Air, for example, is not heard in Newfoundland or in some of the more populated sections of British Columbia. It is to be noted, however, that out of 40 stations that may take these network programmes, as many as 32 carry Church of the Air. We are told that this is the highest rating of any of the network programmes. This is a high tribute to the long established Church of the Air series and to the ministers and choirs responsible for maintaining it.

Efforts have been made both by the C.B.C. and the Churches concerned, to obtain films of Heritage Series I and the new series, but without success. The average cost of each of these productions, for telecasting, is between \$10,000 and \$15,000. This cost covers only the original showing. In order to have the privilege of repeated showings, it would be necessary to pay at least \$30,000 for each film. With its large revenue, the Lutheran Hour in the United States, which includes in its productions, "This Is



the Life", distributes film copies of its excellent series. They manage to do this with their Hollywood filmed stories, because they have the financial resources.

### More Money Needed

At some time in the not distant future, it is hoped that the United Church will be in a position to provide more money from its M. and M. budget, both for Radio and Television. Though some changes have been made in the latter technique, it is not yet possible to get a worthy programme at even a moderate cost. Having made this comment, it is to be remembered that whatever the cost may be, the television way of presenting the Christian teaching is becoming both more effective and necessary. An ever-increasing number of people from early childhood to old age, view television screens. Here is the largest area of Evangelistic opportunity. As yet, we have moved into only a small corner of it.

### List of Ministers

To complete this report, the list of United Church ministers who accepted responsibility for Radio and TV services, is recorded as follows:

**Radio:** Rev. A. Holmes, Harbour Grace, Newfoundland; Rev. Frank Brisbin, Toronto, Rev. Stanley Osborne, Whitby, Ont.; Rev. Elliott Birdsell, Vancouver, B.C.; Rev. George Morrison, Toronto; Rev. Floyd Honey, Toronto; Rev. Peter Gordon White, Toronto; Rev. Dr. James H. Robinson, New York (Keswick Conference); Rev. A. Lloyd Smith, Montreal, Que.; Rev. Earl Lautenslager, Sudbury, Ont.; Rev. W. P. Irving, Red Deer, Alta.; Rev. Walter S. Poulton, Regina, Sask.; Rev. Beverley Oaten, Brantford, Ont.; Rev. S. R. McLeod, Fort William, Ont.; Rev. Kenneth Moyer, Winnipeg; Rev. Arthur L. Anderson, Vancouver, B.C.; Rev. J. Allison Fraser, Saint John, N.B.; Principal Robert Schnell, Saskatoon, Sask.; Rev. W. Grant MacDonald, Dartmouth, N.S.; Rev. Lester Burry, St. John's, Nfld.

**Television:** Rev. Bruce Millar, Toronto; Rev. Ray McCleary, Toronto; Rev. D. M. Grant, Westmount, Que.; Rev. Victor C. Rose, Pointe Claire, Que.; Rev. Frank Morgan, Ottawa, Ont.

## LITERATURE

REV. HOMER R. LANE

Gross sales of literature in 1959 were the highest on record, totalling \$30,232.69. (Sales totals in previous years were: 1954—\$20,017.58; 1955—\$22,167.41; 1956—\$26,769.13; 1957—\$22,945.61; 1958—\$25,718.57.) Disbursements for printing, purchases, advertising and sundry expenses in 1959 amounted to \$27,873.57 making a net gain of \$2,359.12 on the year's operations.

Our inventory is high on some standard items; and it is recognized that the primary purpose of the literature department is to serve the Church. All sales of our materials are now made through the Literature Distribution Centre, and the regional depots. We have reason to believe that their service has improved with experience. Every effort is being made to simplify the system and accelerate the distribution.

Our small profit is due partly to the increase in charge orders under the new system. The practice of "cash with order" in earlier years kept overhead down. Now there are almost as many "charge" as "cash" orders for our material at the L.D.C. and a charge order costs us 40 cents as against 20 cents for a cash order. Moral: "cash with order", and especially for a small order for \$1.00 or less.



Autumn sales were heavy because of the demand for "Life and Death", which went into its third printing (35,000) in three months. The annual Lenten Booklet is widely used. We have ordered a total printing of 45,000 copies of this year's booklet, "God and His People" by A. Leonard Griffith. Fellowship of Prayer sales run to almost 30,000 copies. Standard items such as the Catechism and Statement of Faith continue to be used in church membership classes. The booklet "I Join the Church" seems to have filled a gap, 65,000 having been printed. A booklet of sermons "The Power of the Resurrection" by our Chairman, Dr. Birtch, was reprinted for distribution through the Church.

Each year the production and distribution of this Board's Annual Report is a major effort. 7,500 copies of "Facing This Hour" were printed.

We keep alert for material produced by other churches. One of the best booklets this past year was "Roman Catholic Tradition and the Protestant Faith" by Dr. Fraser Munro, of our Maritime Conference and produced by Tidings, Nashville. We secure materials from the British Isles, Australia and the U.S.A., and in turn some of our titles are in demand there.

## GAOLS, REFORMATORIES AND PENITENTIARIES

REV. HOMER R. LANE

Canada is slowly improving in the character and purpose of her correctional institutions. The Minister of Justice, the Honourable E. Davie Fulton, and all who are associated with him, are to be warmly commended for efforts toward prison reform. This same spirit of reform is at work in several of the Canadian Provinces. The Corrections Association of the Canadian Welfare Council is also doing good spade work in lifting standards and public enlightenment. Several United Church ministers and laity are active in this Association.

The Church's first direct concern is for chaplaincy services. In this regard our Board gives as much practical help as possible. Whenever opportunity offers, nominations for chaplains are made for both federal and provincial prison institutions, in consultation with local church or Conference authorities. Rev. Ben Garrett of Reddendale, Ontario, has lately been made Protestant Chaplain of the new minimum security prison at Joyceville, near Kingston. A vacancy will occur this year in the Protestant Chaplaincy at Stony Mountain, Manitoba, penitentiary, as Rev. George McNeill relinquishes the post after a long period of effective service.

In Ontario Rev. H. B. Neal continues as Chaplain at Millbrook Reformatory. At Guelph Reformatory, Rev. W. W. Sherwin of Paisley Memorial, gives part time care to United Church inmates, and at Burwash Reformatory, Rev. Norman Russ of Sudbury visits and counsels all men on the United Church list.

By arrangement with these Chaplains, our Board supplies copies of Upper Room, Fellowship of Prayer and other devotional material. With the Board of Publication we share cost of the *Observer*, *Canadian Boy*, *Onward*, etc.

Many ministers throughout the land visit county, provincial and federal prisons in the discharge of their pastoral duties. Countless letters are written, families visited, and efforts made to restore and re-establish both men and women who have been incarcerated. They work closely with John Howard and Elizabeth Fry Societies, whose efforts deserve far more community support than is usually given.

## CHRIST IN CHRISTMAS CAMPAIGN—1959

*(Sponsored by the Board of Evangelism and Social Service  
with the cooperation of the Board of Information and Stewardship)*

### **Purpose**

To exalt the Lordship of Christ in home and community life as well as in our churches. There is much evidence that churches today are emphasizing a Christian Christmas. By stressing the religious character of the Season, we hope to combat the secular spirit that uses sacred things for commercial gain. The Church joins with law enforcement officials and safety councils to reduce drinking with its consequence of mass murder on our highways and in our homes.

Our 1959 programme followed the lines of previous years with some changes in emphasis and expansion of coverage.

1. **News Releases:** These were again prepared by Frank Chamberlain and sent to the Editors of all Daily Papers and about 300 Weekly Newspapers in Canada, also to all radio and TV stations. Editors were asked to carry the message in whole or part and/or write editorials on the subject. The stress was upon moral responsibility for safe driving and included an appeal by the Moderator, the Right Rev. Angus J. MacQueen.

2. **Advertisements:** Advertisements stressing the joy of Christmas and New Year's without the use of alcoholic beverages appeared in some 85 Canadian Daily Papers. The contract was placed with Industrial Advertising Agency. Ads also appeared in *The United Church Observer*, *The United Churchman* and some trade papers.

3. **Billboard Posters:** Our contract was with E. L. Ruddy Company for a new design and about 100 posters. In addition to previous locations, we added five in Vancouver, four in Edmonton, six in Montreal.

4. **Radio and TV:** Berkeley Studio programme materials were carried by over 150 private radio and TV stations (including French) and was used by the C.B.C. All E. and S.S. and I. and S. Conveners were advised of this radio and TV programme and key people in many communities were alerted.

5. **Cost:** About \$12,000.00.

6. **Evaluation:** Marketing Magazine has estimated our "Christ in Christmas" programme to be worth \$100,000 on commercial terms. While the metropolitan dailies may not have given as much space this year, there is abundant evidence that the Campaign received endorsement from a larger number of provincial daily and weekly papers, and from more radio and TV stations. The true meaning of Christmas is coming through. Unhappily, efforts to curb the traffic toll are only partially successful.

# Homes and Institutions

<b>Redemptive and Welfare Homes</b>	<i>Superintendent</i>	<i>No. in Residence</i>
Maritime Home for Girls ..... Truro, N.S.	Miss Vera Robb	65
Interprovincial Home for Women ..... Moncton, N.B.	Mrs. Phillis Warwick	5
Cedarvale School for Girls ..... Georgetown, Ont.	Mrs. Orpha M. Houston	25
Victor Home for Girls ..... 1102 Broadview Ave., Toronto, Ont.	Miss Muriel Richardson	15
Earlscourt Children's Home ..... 46 St. Clair Gardens, Toronto, Ont.	Miss Dorothy Moore	33
Church Home for Girls ..... Box 6, Group 313, R.R. 3, Winnipeg, Man.	Mrs. Doris Tennant	14
United Church Lodge for Alcoholics ..... 9941—86th Ave., Edmonton, Alta.	Mr. H. S. Sheppard	7
United Church Home for Girls ..... 7451 Sussex Ave., South Burnaby, B.C.	Mrs. Ina E. Sutherland	32
<b>Senior Citizens' Homes</b>		
Agnes Pratt Home ..... St. John's, Nfld.	Mrs. Donald Evelyn	20
Tantramar Haven ..... Sackville, N.B.	Mrs. John Raworth	21
United Church Home for Elderly Ladies ..... 542 Pine Ave., Montreal, Que.	Miss Margaret Philip	14
United Church "Dunedin" Home for Elderly Ladies— 124 Ballantyne Ave. S., Montreal West, Que.	Miss Nina Gardiner	30
Ina Grafton Gage Home ..... 2 O'Connor Drive, Toronto, Ont.	Miss Esther G. Harding	50
J. Lavell Smith Home ..... 1 Bellwoods Park, Toronto, Ont.		8
Niagara Ina Grafton Gage Home ..... 413 Church Road, St. Catharines, Ont.	Mrs. Margaret McLelland	29
Hillcrest Lodge ..... Orillia, Ont.	Mrs. F. Holliday	17
Northdale Manor ..... New Liskeard, Ont.	Mrs. Estella Churchill	34
St. Andrew's (Elgin Ave.) Church Homes for Senior Citizens .....	Rev. Fred Douglas	24
Osborne Home ..... Neepawa, Man.	Mrs. Wm. Cathrea	25
Ina Grafton Gage Home and Grafton Manor ..... 162 Coteau St. W., Moose Jaw, Sask.	Mrs. M. Huly	51
Oliver Lodge ..... Saskatoon, Sask.	Mrs. J. D. Lewin	73
Agnes Forbes Lodge ..... Fort Saskatchewan, Alta.	Mrs. Grace Dundas	20
Rundle Lodge ..... 12th Ave. and 6th St. E., Calgary, Alta.	Mrs. C. D. Ross	50
Fair Haven Homes for Senior Citizens ..... 4151 Rumble St., South Burnaby, B.C.	Mrs. G. Mohr	160
Gorge View Society Senior Citizens' Home ..... Victoria, B.C.		8
Total number of adults and children under care .....		830



## **REDEMPTIVE AND WELFARE HOMES**

### **Maritime Home for Girls, Truro, N.S.**

This Home is operated by a Board representative of the four Protestant Communions—Anglican, Baptist, Presbyterian and United Church. This Home is the best known and most surely established work of its kind on behalf of girls in need of care and training in any of the Protestant churches in Canada. A very efficient Board and well trained Superintendent and staff have built up and directed this enterprise. The number of girls in residence varies from 59 to 70 each year and contact is kept with a large group of former resident girls who are in homes and positions under supervision of the field work staff. Thus the transfer from residential care to the every-day ways of life, is made as constructively as possible. This Home is held in high regard by welfare workers and government officials, and is well known and supported by the Churches of the Maritimes provinces. A large and productive farm is operated in connection with the Home.

### **Interprovincial Home for Women, Moncton, N.B.**

In co-operation with the Anglican, Baptist and Presbyterian Churches, our Communion operates this Home in Coverdale, a suburb of Moncton. It is really a custodial institution. Most of its residents are women committed by the courts in New Brunswick and Nova Scotia. These provinces and to a lesser degree the province of P.E.I. have been generous in their support. A representative Board and an efficient Superintendent and staff maintain this character-building work. In 1956 a second residence building was erected and opened. A well run farm is conducted in connection with the work.

### **Cedarvale School for Girls, Georgetown, Ontario.**

The work at the Cedarvale School for Girls, Georgetown, Ontario, benefited by the erection of a new central building, including a dormitory section to accommodate 12 girls and a staff member, a beautiful school-room, dining and kitchen section, and a recreation and sewing rooms. This structure was erected, furnished and equipped at a cost of approximately \$130,000. Cedarvale is a good example of group therapy. A large measure of co-operation is given by the Children's Aid Societies and the Provincial Department of Welfare in the care and training of 25 girls at Cedarvale.

### **Victor Home for Girls, Toronto, Ontario.**

Several years before Church Union, the former Methodist Church established this redemptive Home on Jarvis Street, Toronto. Since Church Union it has been operated under the Toronto Home Missions Council. Within recent years the work was transferred to a beautiful and larger site on Broadview Avenue, overlooking the Don Valley. The Home operates under an efficient Board, Superintendent and staff, provides care and Christian training for a large number of unmarried mothers. Each year many babies from this Home are adopted by Church families, through facilities of the Children's Aid. In 1960 an addition to this Home is being erected to enable its Board to meet more adequately the increasing demands for assistance to unmarried mothers.

### **Earls court Children's Home, Toronto, Ontario.**

Under the leadership of the late Very Rev. Dr. Peter Bryce this Home for young boys and girls from families suffering such misfortunes as a prolonged illness of a mother, was established in the Earls court district. Through the years it has received generous support from many Toronto citizens. Today this Home, with its efficient Board and capable Directors and staff, cares for 36 children plus more than 100 accommodated in the summer at the Camp property on Pigeon Lake. In September 1958 the Home moved into a new building erected on the old site on St. Clair Gardens at a cost of nearly \$300,000. This large amount was raised through government and city grants, private subscription, and funds raised by Women's Groups such as the Wimodaussis Club.

### **Church Home for Girls, East S. Paul, Man.**

This Home for unmarried mothers provides shelter, mercy and Christian influence for young women in need. They come from several Canadian provinces. Upwards of 20 may be accommodated, and arrangements are made for adoption of babies in co-operation with Manitoba authorities. The United Church owns the property, but generous support for current maintenance is provided by the Anglican Church and the local Board consists of representatives appointed by both Communions. Many local groups give assistance. At the beginning of 1960, staff service was increased by the appointment of a part-time Executive Secretary.

### **United Church Lodge for Alcoholics, Edmonton, Alberta.**

This first Home for the aid of alcoholics established by The United Church in Canada is indeed a pilot project! During the past year it has operated considerably under capacity, and will likely do so until it becomes known and its work accepted. A well-chosen local board has rented a residence which can accommodate 10 to 12 men and a Residence Director. Funds have been provided by Alberta churches and the Board of Evangelism and Social Service. The Hostel is a Halfway House for men who have received clinical treatment for alcoholism and now seek to be re-established in normal life.

### **The United Church Home for Girls, Burnaby, B.C.**

Enlarged and improved facilities of this Home provide bed capacity for a maximum of 32, including 23 expectant mothers, 6 babies and 3 resident staff members. Excellent relationships exist between our Home and Vancouver Children's Aid Society social workers, by whom many young women are referred. The Home receives the co-operation and financial support of the Anglican Communion, as of United Church pastoral charges and W.A.'s throughout British Columbia. It is in receipt of annual grants from the Board of Evangelism and Social Service, the Woman's Missionary Society, and the Corporation of Burnaby.

### **SENIOR CITIZENS' HOMES**

#### **Agnes Pratt Home, St. John's, Newfoundland.**

After much planning, this new Home is now erected and in operation. It provides accommodation for 35 residents and staff and is fully occupied. Senator C. C. Pratt donated the property and made a generous contribution to the cost of the building of this new Home. The government of Newfoundland has given a large grant to the United Church Conference of Newfoundland to aid in providing residential care for Senior Citizens and a major part of this grant has been used in financing the building of the new Home in St. John's. This large and lovely place will meet a real need in the social service field of our Communion in Newfoundland Conference.

#### **Tantramar Haven, Sackville, N.B.**

This Home, operated in co-operation with the Martime Conference is operating with 20 guests. In 1956 an adjoining lodge was rebuilt and furnished, providing most attractive quarters, including suites for married couples. It will take a little time for this Home to become thoroughly self-supporting, but under the present Board and capable Superintendent, advancement will be made. During 1959 Mr. John Raworth, the husband of our Superintendent, passed away. A Fund in memory of him is being raised to finance the building of some self-contained units for married couples.

#### **United Church "Pine Avenue" Home for Elderly Ladies, Montreal, Que.**

With funds obtained from the side of a former redemptive home property on Cremazie Blvd., this centrally located property on Pine Avenue in Montreal was purchased. From the beginning this smaller Home has been filled to capacity, and its residents enjoy the quiet and comfort of a well operated residence.

#### **United Church "Dunedin" Home for Elderly Ladies, Montreal West, Que.**

With the assistance of Mr. J. W. McConnell and other leading United Church members in Montreal, this beautiful property was purchased and opened as a Home for Elderly Ladies in 1952. The accommodation was increased to 32 by the opening of an addition. "Dunedin" has always had a waiting list. Both this Home and the one on Pine Avenue are operated under the direction of a most efficient Board, with able Superintendents and staffs. The Board now has definite plans for extending this work on behalf of Senior Citizens.

#### **Ina Grafton Gage Home, Toronto, Ontario.**

This is our Church's Home of longest standing in the care of elderly women. The Home now accommodates 50 ladies. Each year improvements are made in the property. A Women's Auxiliary, organized by the three Toronto Presbyteries W.A.'s, is doing good work. Mr. E. O. Bradshaw who served on the Board for 15 years, the last 9 of them as Chairman, resigned at the close of 1959 and was succeeded by Mrs. K. R. Rose.

#### **J. Lavell Smith Home, Toronto, Ontario.**

The J. Lavell Smith Home in downtown Toronto has passed successfully through its experimental stage and is now a well established place. There is some possibility that this work may be enlarged. It is named in honour of Rev. Dr. J. Lavell Smith, who retired in 1959 as minister of The Church of All Nations after years of notable service.

#### **Hillcrest Lodge, Orillia, Ontario.**

This Lodge was established in the former Hillcrest Hospital at Orillia. Its capacity is 13 ladies and good work is done. The property is clear of debt and plans for extension are now under active consideration. During the year Mrs. C. M. Marquis resigned as Chairman having given note-worthy service and has been succeeded by Mrs. C. Baker.

#### **Northdale Manor, New Liskeard, Ontario.**

This fine property overlooking Lake Temiskaming was purchased by the Church from the Taylor family. The added extension provides accommodation for about 35 guests both men and women and is up to capacity with a waiting list. The Board membership is drawn from the Northern Presbyteries of Toronto Conference. There is a good staff. A signboard was placed in front of the building and all together this is a most attractive property.



### **Anson House, Peterborough, Ont.**

Following rather long and careful negotiations and with the approval of the city of Peterborough, representatives of the Anglican Church in Canada and The United Church of Canada, now have a place on the Board of Anson House. Negotiations in regard to the Anson House Trust Fund are being continued. The prospect is that this older and well established place will continue to provide residential care for both men and women. It will serve the Western half of the Bay of Quinte Conference of the United Church and a similar area of the Anglican Communion.

### **Niagara Ina Grafton Gage Home, Grantham, Ontario.**

The deed of the property on which this Home is built was given to the Church by the W.A. of Niagara Presbytery. The property is a part of a larger one on which the Grantham United Church and church hall are located. Thus this Home is closely associated with a well established pastoral charge. The financing of this new Home has been made possible by contributions of the Presbyteries of Hamilton Conference, plus some grants from the Project Fund of the Board of Evangelism and Social Service. A grant almost equal to half the cost of the Home was made by the Welfare Department of the Ontario Government. At the end of 1959, about 30 Senior Citizens, including both men and women, were in residence in this new Home. The prospect of it being fully occupied in 1960, is good.

### **Kitchener - Waterloo, Guelph Presbytery**

Title to a well located and beautiful tract of land near the Breithaupt Park is now held by the Board of Evangelism and Social Service. A strong local board has been organized, building plans drawn, and in the near future the Hamilton Conference Senior Citizens Committee will begin a campaign for funds to build this Home.

### **St. Andrew's (Elgin Ave.) Church Homes for Senior Citizens, Winnipeg, Man.**

These consist of two properties in central Winnipeg, erected specifically for persons having the old age pension only. They were built through the generosity of a small group of Winnipeg laymen and other friends. Project I provides apartments for five elderly couples. Project II accommodates twelve single persons in separate units plus a central lounge and quarters for the retired minister and his wife in charge. The administering Board, with Rev. F. J. Douglas as Chairman, is appointed by Winnipeg Presbytery, and the Homes are linked with St. Andrew's Church, Elgin Avenue.

### **Osborne Memorial Home, Neepawa, Man.**

When the former Neepawa hospital building was made available to the United Church at a nominal sum as a home for senior citizens, it was named in memory of the late Rev. W. A. Osborne, who pioneered in the work. Renovated and refurnished through gifts from many Manitoba churches, this property overlooking rolling countryside, provides a happy fellowship for 24 men and women. In 1958 two buildings were erected, each enclosing three suites for couples and one suite for a single person. They are well situated, spacious and attractive. They have been named Murray Hall and Drysdale Hall. Recently some additional property has been purchased on which it is planned soon to erect more suites for couples and single persons.

### **Ina Grafton Gage Home and Grafton Manor, Moose Jaw, Sask.**

Open in 1951, this fine building, formerly part of Moose Jaw City Hospital, provides a comfortable home for 50 elderly women. It was made possible by a grant from the Ina Grafton Gage Trust and gifts from many churches and individuals in southern Saskatchewan. Under a capable Board and a good staff, this Home renders fine service. In 1956 a multiple-unit extension with suites for six married couples was erected on the property. In 1958 a second building with suites for seven married couples was added. All of these suites provide pleasant and comfortable accommodation. The name "Grafton Manor" distinguishes this whole development from the Home for elderly women.

### **Oliver Lodge, Saskatoon, Sask.**

In operation since the fall of 1949, this Home accommodates almost 80 men and women in buildings made available to the Church by the Saskatchewan Government at a nominal rental. Under direction of an efficient Board and a competent staff, Oliver Lodge has made an outstanding place for itself in northern Saskatchewan. The Church is grateful for generous government aid, and the assistance of many local churches and friends. Owing to the temporary nature of the present quarters, Oliver Lodge Board is carefully gathering funds toward the cost of a permanent building.

### **Agnes Forbes Lodge, Fort Saskatchewan, Alta.**

The Lodge, which is situated in the town of Fort Saskatchewan, has a capacity of 20 guests and is open to elderly ladies of all denominations who are in normally good health. The guests are accommodated in comfortable double or single bedrooms, and meals are served family style in the dining room. There is also a pleasant living room, complete with easy chairs, piano, TV, etc. The Home welcomes inquiries and visitors.



### **Rundle Lodge, Home for Senior Citizens, Calgary, Alta.**

During 1959 Rundle Lodge operated at its maximum capacity of 50 resident guests. The bright, well-furnished rooms and assembly quarters of the Lodge, combined with the cheery, friendly service of the staff, have assured the comfort and well-being of the residents. Within the Home a fine programme of activities is carried on by residents and visiting leaders and entertainers—to the enjoyment of all. Rundle Lodge's close proximity to the city centre is an attractive and convenient feature for its guests, visitors, and staff members.

### **The Fair Haven Homes for Senior Citizens, Burnaby, B.C.**

The Fair Haven, on the south slope of Burnaby, overlooking the Fraser delta, has operated at full capacity during 1959. It houses 161 resident guests and 9 staff members. Fifty-five single men and women receive room and board, 45 married couples occupy cottage units, and 16 single women are housed in self-contained housekeeping units. Regular recreational, cultural and religious programmes are held on the site, some of which are planned and carried out by the residents themselves. A second housing project is planned for Vancouver to accommodate The Fair Haven's large waiting list of applicants. The local board hopes to purchase a 2.6 acre parcel of land from Vancouver city and commence building operations in 1960.

### **Gorge View Society Senior Citizens Homes, Victoria, B.C.**

Accommodation for two couples and four single senior citizens was provided in the first of a fifty-unit housing project planned by the Gorge View Society on its five-acre site at Harriet Road and Balfour Avenue, Victoria. As additional capital funds are received from the Board of Evangelism and Social Service, the B.C. Conference Development Fund, the Provincial Government, and from gifts and bequests from Vancouver Island residents, other buildings will be erected to accommodate the growing waiting list. It is hoped that 1960 will be a year of rapid expansion of the Gorge View Society's housing facilities.

## **MEMBERSHIP OF LOCAL BOARDS REDEMPTIVE AND WELFARE HOMES**

### **The Maritime Home for Girls (United Church Section), Truro, N.S.**

Rev. T. E. McLennan, Rev. Stanley G. MacQueen, Rev. W. McN. Matthews, Rev. John G. E. Ball, Dr. M. Cumming, Mrs. A. J. Reynolds, Mr. Don H. MacDonald, Rev. J. R. Mutchmor.

### **The Interprovincial Home for Women (United Church Section), Moncton, N.B.**

Mrs. A. J. Reynolds, Rev. Karl Drew, Hon. A. W. Matheson, Rev. S. G. MacQueen, Rev. James Hicks, Miss Dell McAuley, Rev. J. Allison Fraser, Rev. J. R. Mutchmor.

### **Cedarvale School for Girls, Georgetown, Ont.**

Rev. Morgan G. MacFarlane, Rev. J. R. Mutchmor, Miss Mary E. O'Keefe, Mr. Claude Kentner, Mr. Stanley Hall, Dr. C. V. Williams, Mrs. Orpha M. Houston, Mrs. A. M. Nielsen, Mrs. W. H. Soules, Mrs. J. P. Curran, Mrs. W. Bowden, Mrs. W. B. Fleuty, Mrs. H. A. Sherriff, Mrs. G. W. Lusby, Mrs. John Hockin, Rev. R. G. Oliver, Rev. W. L. Brown, Rev. W. J. Rogers, Mr. Ernest Majury, Mr. J. M. Fraser, Mr. George McFarlane.

### **The Earls court Children's Home, Toronto, Ontario.**

Mr. Arthur Sellers, Mr. David Shepherd, Mr. J. H. Batten, Mrs. Ethel Cork, Mr. C. W. Foster, Mr. Gordon Godsall, Mrs. C. D. Henderson, Mr. L. A. Howard, Miss Alice Hughes, Rev. Homer R. Lane, Mrs. A. H. Meyers, Mrs. D. E. McLean, Mrs. S. R. Perren, Mrs. Stewart Reburn, Mr. Harold Sellers, Dr. Raymond Smith, Mrs. John Stockwell, Mrs. R. G. Walton, Mrs. R. F. Wilson, Miss Dorothy Moore.

### **Victor Home for Girls, Toronto, Ontario.**

Mrs. J. J. Moat, Mrs. T. M. West, Mrs. R. S. Mills, Mrs. W. G. Berry, Mrs. W. Mager, Mrs. M. R. Mackay, Mrs. E. K. Fockler, Mrs. W. H. Boothe, Mrs. D. J. Sherwood, Mrs. W. S. Paterson, Mrs. D. F. Kent, Mrs. W. B. Cowan, Mrs. M. M. Richmond, Mrs. Lorne Thompson, Mrs. J. Love, Mrs. G. R. Gates, Mrs. E. T. Guest, Mrs. M. Little, Mrs. L. Lyon, Mrs. Wm. Hodgson, Mrs. V. Tock, Mrs. A. M. Barton, Mrs. L. C. Reeve, Mrs. H. M. Black, Miss Z. Seebach, Mrs. G. M. Sutherland, Miss Esther Highfield, Mrs. H. A. McCallum.

### **The Church Home for Girls (United Church Section), Winnipeg, Manitoba.**

Rev. C. H. Forsyth, Mrs. E. Moore, Rev. F. H. Douglas, Rev. E. P. Johnston, Rev. R. S. Harper, Rev. D. W. Fraser, Mr. W. B. Sword, Rev. S. R. Foreman, Rev. G. D. Kelly, Rev. C. L. Morgan, Mrs. J. M. Blair, Mrs. F. C. Dyer, Mrs. F. Lloyd, Mrs. F. M. Marter, Mrs. A. Moore, Mrs. S. Smith, Mrs. L. R. Somerville, Mrs. J. Turnbull.

### **United Church Lodge for Alcoholics, Edmonton, Alberta.**

Rev. J. C. Gardiner, Mr. J. W. K. Shortreed, Rev. Ian MacMillan, Rev. K. C. McLeod, Mr. R. D. White, Mrs. K. G. Montgomery, Dr. P. Sprague, Mrs. William Pettigrew, Dr. G. D. Carson, Mr. S. A. Keays.

**The United Church Home for Girls (United Church Section), Burnaby, B.C.**

Rev. J. R. Mutchmor, Rev. H. E. Horton, Rev. M. W. Stevenson, Rev. Wm. Selder, Rev. Hugh Irwin, Rev. G. Struthers, Mr. H. Radcliffe, Mrs. W. E. Barr, Rev. Ian Kemlo, Mrs. Donald Elliott, Mr. D. A. McMillan, Rev. T. M. Badger, Rev. Frank Golightly, Mrs. D. M. McEachern, Mr. Thomas McLeod, Mrs. J. E. Hicks, Mrs. James Hunter, Mrs. J. M. Warwick, Rev. Robert Armitage, Mrs. A. H. Ottman, Mrs. E. Lehman, Mrs. David Dick, Rev. R. S. Christie.

**HOMES FOR SENIOR CITIZENS**

**The Agnes Pratt Home, St. John's, Newfoundland**

Senator C. C. Pratt, Honourable B. J. Abbott, Mrs. Rupert W. Bartlett, Rev. A. S. Butt, Rev. W. J. Woolfrey, Mr. M. J. Pratt, Mr. C. L. Roberts, Dr. Clarence Pottle, Dr. H. K. Marshall, Mr. H. K. MacKay, Mr. David Butler, Mr. J. R. Tucker, Mr. Ralph Davis, Mrs. Marion Ward, Mrs. Lewis Ayre, Mrs. J. W. Winsor, Miss Edna Baird, Miss Stella Burry, Mrs. J. Carson Hudson, Mrs. Lewis Bartlett, Mrs. J. E. Butler.

**Tantramar Haven, Sackville, N.B.**

Rev. Karl F. Drew, Mr. E. H. Ritcey, Rev. J. G. Russell, Rev. A. H. Moore, Mr. L. B. Bird, Rev. E. R. Woodside, Mr. R. A. Archibald, Mr. Roy B. Scott, Mr. Elmer Bragg, Mr. A. L. Flett, Mrs. Lloyd Parsons, Rev. John Henderson.

**The United Church Homes for Elderly Ladies, Montreal and Montreal W., P.Q.**

Mrs. Gordon McKay, Miss Ann Fraser, Mrs. C. B. Parsons, Mrs. Arthur Cushing, Miss Jean Webster, Mrs. J. H. Norris, Mrs. E. A. Everson, Mrs. Frank Findlay, Mrs. T. H. Martin, Mrs. W. Otter, Mrs. Clifford Swift, Miss Ruby Stroud, Mrs. D. H. Holland, Mrs. A. P. Christmas, Mr. C. Norris, Mr. Frank Windlay, Mr. Frank Dorrance, Mr. Hugh Chambers, Dr. R. de Witt Scott, Rev. Callum Thompson, Mr. Francis J. Nobbs, Rev. C. R. Plaskett, Rev. John Patterson, Rev. William Morris, Mrs. F. Jarvis.

**Ina Grafton Gage Home, Toronto, Ontario.**

Mrs. K. R. Rose, Rev. Homer R. Lane, Mr. L. R. Anderson, Mrs. R. F. Gowans, Mrs. A. F. Brown, Mrs. J. R. Mutchmor, Miss Vivian Jarvis, Mr. Percy Might, Mrs. Galbraith Williams, Mrs. W. A. Riddell, Mr. George N. Curtis, Mr. Starr Wilson, Mrs. T. H. McLaren, Mr. Gage H. Love, Mrs. H. M. Pearson (Corresponding Member).

**J. Lavell Smith Home, Toronto, Ont.**

Miss Marguerite Cole, Rev. J. Lavell Smith, Miss Verona Guthrie, Mrs. Edgar Alexander, Mrs. Edna Belcher, Miss M. A. Brown, Mrs. Herman Belfry, Mrs. Keith Dixon, Mr. Norman Endicott, Mrs. J. R. Gilley, Miss M. Golan, Mr. W. Hansen, Mrs. W. Hansen, Miss Gertie Hawken, Mr. Thomas Hayes, Mr. Reg. Holland, Mrs. W. G. Kent, Miss Gladys Lennon, Mr. Wm. A. Macdonald, Mrs. J. B. McGregor, Mr. H. J. Nelson, Mrs. J. D. Sharp, Mrs. J. Lavell Smith, Mr. K. C. Woodsworth.

**Hillcrest Lodge, Orillia, Ontario.**

Mrs. C. Baker, Mrs. A. Harvey, Miss E. M. Jorden, Mr. R. Mix, Rev. Homer R. Lane, Rev. Allen McQuaig, Rev. Mitchell, Rev. R. W. Arkwright, Rev. John Davies, Rev. Gordon Wanless, Mrs. C. Long, Mrs. J. Farr, Miss P. A. Sykes, Mrs. J. R. Doble, Miss J. Brailey, Mrs. C. L. Edwards, Mrs. J. Aberdeen, Mrs. J. Newman, Dr. P. B. Rynard, Mrs. A. Rutherford, Mrs. A. M. Bryden, Mr. A. M. Bryden, Mrs. J. Rossborough, Mrs. R. W. Osborne, Mrs. Church.

**Northdale Manor, New Liskeard, Ontario.**

Rev. Andrew T. Denholm, Rev. H. G. Brown, Mr. J. P. Carter, Mrs. W. B. Brewer, Mrs. J. H. Jamieson, Mrs. J. Adamson, Mr. G. D. Bailey, Mr. V. Bowman, Mrs. W. Gerrie, Miss Jean McGill, Mrs. C. F. Lowery, Rev. J. W. Young, Rev. A. K. Kaellgren, Mrs. H. J. Paul, Mrs. J. H. Simms, Mrs. R. R. Wood, Mr. W. H. Otto, Mrs. S. B. Moore, Mrs. Elwood Kidd, Mr. Charles Reid, Mr. Henry Reineke, Mr. Fred Christianson, Rev. Homer R. Lane, Rev. W. C. Kitto.

**Niagara Ina Grafton Gage Home, St. Catharines, Ont.**

Mrs. W. L. Gasking, Mrs. Ernest Culp, Mr. I. W. Stephenson, Mr. N. R. Wightman, Mr. Bruce McBride, Mrs. J. A. Wilson, Mrs. L. F. Beattie, Dr. Clifford Plant, Mrs. A. S. Lee, Mrs. H. F. Olds, Mr. H. W. Parkinson, Rev. R. C. Todd, Mrs. M. C. Aikens, Rev. Matthew Taylor, Mrs. Charles B. Attridge, Mrs. W. B. Fleuty, Mrs. Sandford English, Mrs. F. S. Durdan.

**Kitchener - Waterloo Home, Guelph Presbytery, Ontario.**

Mr. Orval Clark, Mrs. J. R. Detweiler, Mr. R. B. Bryden, Rev. W. H. Bexton, Mrs. R. B. Bryden, Mrs. C. G. Durman, Mr. E. Fox, Mr. S. R. Goudie, Mr. Gordon Hamblin, Mrs. John Hockin, Rev. O. P. Hossie, Mr. Wm. H. Kaufman, Mrs. I. Martin, Mrs. J. Ross Morrison, Mr. Keith Shantz, Mrs. James Swinton, Mrs. H. Vrooman.

**St. Andrew's (Elgin Ave.) Church, Homes for Senior Citizens, Winnipeg, Man.**

Rev. C. H. Forsyth, Mr. W. J. McPherson, Mr. R. S. Hodgson, Mr. A. W. Johnston, Rev. F. J. Douglas, Rev. G. B. Mather, Rev. Ken Campbell, Rev. Harry Inman, Rev. Harvey Moats.



### **Osborne Memorial Home, Neepawa, Man.**

Mr. R. J. Drysdale, Mr. Earl Murray, Rev. E. McDonald, Miss Ruth Faryon, Mrs. W. A. Cathrea, Mrs. W. T. Brady, Rev. G. B. Mather, Rev. S. C. Studd, Rev. C. S. Matchett, Rev. Wm. Hogman, Rev. W. L. Donogh, Mr. A. Oliphant, Mr. J. Adamson, Mr. A. J. M. Poole, Mr. A. C. Chudley, Mrs. B. Brydon, Mr. O. E. Dennis, Mr. A. E. Morrish, Mrs. Cleave-Smith.

### **Ina Grafton Gage Home, Moose Jaw, Sask.**

Mr. Justice D. A. McNiven, Mr. Justice H. F. Thomson, Mrs. J. A. Menzies, Mrs. J. E. Cooper, Miss Mildred Battell, Rev. J. J. Lambert, Dr. J. J. McLurg, Rev. G. B. Mather, Mr. L. Johnson, Mrs. F. Haigu, Mrs. N. C. Allen, Mrs. H. R. Nickelson, Mrs. W. Moffatt, Mrs. R. Bailey, Mrs. W. J. Jones, Mayor O. B. Fysh, Mr. R. J. Marsh, Rev. L. E. Anderson, Dr. F. Heal, Mrs. T. Spicer, Mrs. J. E. Cowan, Mrs. W. Wilkinson.

### **Oliver Lodge for Elderly Persons, Saskatoon, Sask.**

Mr. John Morrison, Mr. R. K. MacFadyen, Mr. W. A. Edwards, Mr. T. W. Fawcett, Mr. Gordon Husband, Mr. W. A. Milne, Mr. Geo. Robbin, Mr. H. F. Stewart, Mr. E. Van Nicé, Mrs. W. J. Rae, Mrs. John McCaull, Mrs. L. A. Hillyard, Mrs. J. Davidson, Mrs. H. C. Boughton, Rev. G. B. Mather, Rev. A. Edworthy, Rev. S. W. Anderson, Rev. K. Wotherspoon.

### **The Agnes Forbes Lodge, Fort Saskatchewan, Alta.**

Mr. F. R. McCalla, Rev. Peter T. Ream, Mrs. A. E. McGregor, Mrs. D. K. McElroy, Mrs. Floyd Baker, Mrs. Alf Spallin, Mrs. G. H. Villett, Mrs. W. Larue Smith, Mr. and Mrs. J. P. Galloway, Mr. J. C. Nattress, Mrs. H. Gauf.

### **Rundle Lodge, Calgary, Alta.**

Mr. C. K. Stackhouse, Mr. J. W. Moore, Miss M. Wallace, Mr. W. J. Griffiths, Mr. W. R. Little, Dr. L. M. Mullen, Mr. R. J. Robb, Mr. W. B. Fraser, Mrs. W. B. Fraser, Mrs. E. Geehan, Mr. A. F. Collins, Rev. D. O. Reece, Mrs. R. W. Austin, Mrs. C. L. Brown, Mrs. J. E. Keir, Rev. J. Lowery, Rev. J. E. Nix, Mrs. S. M. Ross, Mr. J. J. Saucier.

### **The "Fair Haven" Home for Senior Citizens, Burnaby, B.C.**

Rev. J. R. Mutchmor, Rev. D. H. Teller, Rev. R. S. Christie, Mr. G. F. Turner, Mr. W. R. S. Fraser, Mr. B. H. Peterson, Mr. J. M. Meldrum, Mr. K. M. Sabiston, Mrs. S. Cranston, Mr. L. L. Harris, Mrs. M. Mackenzie, Mrs. B. H. Peterson, Mrs. E. Anderson, Mr. K. Y. Lochhead, Mr. W. R. O'Neill, Mr. J. E. Cowie, Rev. C. Finnemore, Mrs. Bert Stockdale, Mrs. W. J. Finlay, Mrs. W. B. Gorrie, Mrs. L. Anderson, Mr. P. Bennett, Mrs. J. Carey, Mr. M. Carroll, Mr. and Mrs. W. Cummings, Mrs. W. F. Hastings, Mr. R. Larter, Mrs. J. MacDonald, Mr. Wm. MacDonald, Mr. G. E. McMurray, Mrs. R. McF. Millar, Mr. R. J. Murdock, Mr. N. J. Stanley, Mr. D. R. Stuart, Mr. and Mrs. F. J. Wirick, Rev. A. W. Small, Mr. and Mrs. William Lester, Mr. James Retallack, Mr. Chas. E. Atchison, Mrs. J. M. Turner, Mrs. J. A. Gold, Mr. Arthur T. Holmes, Mr. and Mrs. Keith Nettleton, Mr. Frank Archibald.

### **The Gorge View Society, Victoria, B.C.**

Mrs. L. Bertha Parsons, Mr. John Reimer, Mr. B. C. Bracewell, Rev. R. S. Christie, Mr. W. T. Straith, Mr. N. A. Swainson, Mr. Keith Henderson, Mrs. Merle Davies, Mrs. L. Marshall, Rev. F. E. H. James, Rev. A. I. Higgins, Rev. T. G. Griffiths, Mr. Paul Naftel, Rev. W. W. McPherson, Mr. Edward Williams, Mr. H. V. Wilkinson, Mr. Graham McCall, Mr. J. Perry, Mr. W. T. Smith, Mrs. Matkin, Mrs. Boles.

## **REDEMPTIVE, CORRECTIONAL AND WELFARE HOMES**

### **Statistics for 1959**

#### **General Statistics**

Number in Home, January 1st ...	128
Number admitted during the year	300
Average age .....	15
Number of children born .....	175
Number temporarily sheltered ...	105
Number discharged .....	334

#### **Nature of Cases**

Maternity cases .....	241
Court cases .....	7
Emotionally disturbed under sixteen .....	117
Number mentally deficient .....	1

#### **Occupations**

Domestic servants .....	4
Teachers .....	7
Office workers .....	82
Waitresses .....	14
Students .....	98
Nurses and Nurses' Aid .....	21
Hairdressers .....	2
Factory workers .....	1

#### **Religion**

Baptist .....	25
Church of England .....	58
Hebrew .....	5
Presbyterian .....	11
Roman Catholic .....	6
United Church .....	228
Other denominations .....	62

#### **Nationality**

Canadian .....	366
British .....	9
European Countries .....	13

#### **Results**

Making Professions of Faith ....	20
Restored to parents .....	125
Sent to safe positions .....	22
Marriages in the Home .....	1
Left of own accord .....	5
Transferred to other Homes ....	1



## THE MARITIME HOME FOR GIRLS, TRURO, N.S.

Another year has passed in which the Maritime Home for Girls was privileged to carry on its work of helping young girls to know God and become good citizens. We sincerely thank Our Lord for this privilege.

Twenty-two new girls were admitted to the Home, each one with their own individual problems to be faced and dealt with. During the year there were twenty-two girls released and returned to their homes. Truly a great challenge! Looking back one must say, "How great Our God." How we rejoice to see a girl who came to us bitter, resentful, distrustful of love, gradually change and the face which once was sullen and unhappy begin to smile and laugh, and be a normal teen-ager. Girls who at first could not talk about their problems and heartaches, suddenly want to talk, want to open their hearts to us. Greater still, to know they are getting in touch with God. Only last Sunday in Sunday School, one girl stood up and said how much God means to her, to put it in her own words—"When I came here I was real bad; I used to swear all the time and do bad things, and then I started to pray to God and He helped me."

Last March we were able to charter two buses and all girls and Supervisors went to Halifax to see the Ice Capades. The Rotary Club of Halifax very kindly sent tickets for all the girls.

I am glad to report that we now have a Course in Typing. As yet we have only four typewriters but we are expecting two more any day now.

We were able to take the girls swimming twice a week this past summer, thanks to the Kinsmen's Club who had a wonderful pool built in Victoria Park. A Mental Health Clinic was opened in Truro. The Girls' Choir continues to sing at various Church gatherings. We are now working on the Music Festival Music.

We had a beautiful Christmas again this year. Christmas Dinner was served in the classroom, with all the girls and staff eating together.

We were very sorry to lose Miss Marion Nodwell, for many years Principal of our school. Miss Nodwell found it necessary to resign due to illness at home. She was replaced by Mrs. Lillian Ross.

Every effort to meet the Spiritual need of each girl is made. Morning worship is held after breakfast each morning—the day closing with a hymn and a prayer. The girls attend Church Service and Sunday School each Sunday.

During the year a considerable amount of plumbing work was done. A stoker and time clock was installed in one of the furnaces and a coil for providing hot water was installed in another. Needless to say there is repair work being done most of the time. Fans for cooling the air were installed in the kitchens. As a result of the Fire Marshal's inspection we are now required to have several windows fitted with wired glass, also two stairways to be boarded to the ceiling.

Our very sincere thanks to all who have helped us, both by their prayers and materially.

VERA E. ROBB, *Superintendent.*

## INTERPROVINCIAL HOME FOR YOUNG WOMEN, MONCTON, N.B.

The year 1959 has again been a quiet one. We started with 10 girls; seven were admitted and 12 were discharged. Of the discharged girls, three were released on Ticket-of-Leave, so far all reports of these girls are good. Two others were transferred to the Provincial Hospital; one of these has since been released and the other is making good progress.

Our customary training in domestic science has been carried on under the capable supervision of the staff, who have all been with us for several years, and who daily, besides the domestic training they are giving, do their best to help our girls to become useful members of the community when they leave us. The heart warming letters we receive from some of them, the photos of their children and general news of their home life are a wonderful answer to the work that we are trying to do, and while we realize it is impossible to help each girl to the same degree, we feel certain that at some time in life, the training each girl is given must help her.

Craft work reached a high standard again this year, thanks to the kindness of Dr. Crowell of the Handicrafts Division, who sent Miss Dugas to teach us weaving. Knitting and sewing also reached the same standard and apart from making garments for themselves and for the Sale of Work, a large number of baby clothes were knitted for the "Save the Children Fund".

We have continued with our daily morning service and with taking the girls to Church in Moncton every Sunday. Our Sunday afternoon services have been very helpful, to the ministers and Church groups, who give their time for these services we will always be very grateful, and to Miss Stannard, who takes our Bible Study, we can only offer, once again, our sincere thanks.

Summer was a happy time; we had wonderful weather for the Annual Tea, which was provided by the Ladies Auxiliary, and the Sale of Work, was one of the most successful we have had for years. The fruit crop was a poor one, owing to the severity of the winter, but otherwise our garden was good and the flower beds were a delight to see.

During the heat of the summer we were fortunate in having two picnics at the shore, which were enjoyed by us all; we were also invited to the C.G.I.T. camp at Ta-Washi.

Christmas was a time when so many friends remembered us. We had parties and many presents, and this year the Ladies Auxiliary invited us out to a special Thanksgiving Dinner.

To the John Howard Society of Halifax and to the newly formed Elizabeth Fry Society of Moncton, our thanks for coming to our help when we asked for it, both in finding work and finding accommodation for some of our old girls, and may we again thank our many friends, the Ladies Auxiliary, the Church

Groups and Clubs for their help and gifts, so freely given to us, their prayers so kindly offered for our needs, to the staff who work with me daily to train our girls and to the Executive may I once again say "thank you for your help".

(MRS.) PHILLIS WARWICK, *Superintendent.*

### **VICTOR HOME FOR GIRLS, TORONTO**

As a New Year and a New Decade is entered upon, it is a privilege to be associated with the work of the Unmarried Mothers once more. Since I have been here only since November the first, my capable assistant, Mrs. Olive Cochrane, has helped me to compile this report on the last year activities in this Home.

Besides a change in superintendent, Victor Home has seen other important changes. In October construction of a new addition was begun. Though slowed somewhat by the winter weather this new building is expected to be completed in May. This addition will house a chapel, larger dining room and kitchen facilities, as well as the girls' quarters, one additional staff room and a small nursery. Extensive alterations will be made to the old building to improve the present office facilities and give better accommodation for the staff, and larger recreation and study rooms for the girls. The change in our adoption policy has thus far proved very successful.

During 1959 there were 94 girls in the Home. Of these the teenagers predominated with 61 under the age of 19. A considerable number of these girls were students and continued their school work with the Department of Education, Correspondence Courses. Some tutoring was given by a teacher from the East York Board of Education, and by individual friends of the Home, especially to those who were anxious not to lose their school year.

The survey by the Social Planning Council of Toronto on the five maternity homes in the Metropolitan area was completed, and a comprehensive report was compiled. We believe that Victor Home compared very favourably with any of the others. This report was helpful in an evaluation of our work and policy.

Our desire is to keep the girls occupied and happy. Some favourite handicrafts this year have been knitting, smocking, embroidery work, plain sewing, and painting by number. In the doing of these crafts some real talent has been discovered.

Each month we add a little change to our routine with a movie night. At Christmas time the movie "White Christmas" was shown, much to the girls' enjoyment. We are deeply indebted to Rev. Harold Frid, our Chaplain, who conducted special services at Easter and Christmas and who is available for counselling.

We give our sincere thanks to the members of our Board who are constantly concerned about the welfare of the Home and work faithfully to that end. Those of us who do this work on behalf of the Church, and in our Master's Name, are happy only, when these girls leave the Home with a better understanding of Christian living, and a stronger sense of the faith and fellowship of the Church.

MURIEL C. RICHARDSON, *Superintendent.*

### **EARLSCOURT CHILDREN'S HOME, TORONTO**

Another year has rolled around and we come again to the pinnacle where we look back to see what has been accomplished and look forward to see what we hope to achieve in the future. Each view is misty—in looking back it is cluttered with all kinds of happenings that were time consuming and frustrating but in the whole picture are unimportant. In looking into the future we have a natural hesitation about undertaking too much and thus overlooking the small precious moments that mean so much.

September 1959 completed our first year in our new Home. It has been a year of trial and testing so far as the actual facilities of the Home and the organization of it are concerned. We are all so proud of it—its beauty, its atmosphere, and I do think we have developed in it a warmth of feeling and happiness. During the year I personally have shown 118 different people or groups of people through the Home and all have been warm in their praise of it.

The Survey by the Social Planning Council of Toronto has gone forward with Miss Rebecca Smith of the Child Welfare League of America spending a total of four days with us. We look forward to receiving her report in the near future.

I have spoken at nine meetings during the year and have taken children to 22 clinics or play therapy sessions. I have attended 12 conferences regarding placement of new children or the progress of the ones we have.

But all of this is not my real interest, as you must surely know. How on earth do we measure human feelings and human progress? All we do know is that some of the children are happier, more content and more relaxed. "All the world's a stage and all the men and women merely players" can so easily be applied to EarlsCourt, for in surveying the past year we have all the drama one's mind could summon—tragedy, comedy, quizz programmes (completely unrehearsed), mysteries, yes! we even have Westerns! On thinking over the year the whole kaleidoscope passes before my mind's eye, the tremendous drama of human events that is the core of EarlsCourt Children's Home.

There is the tragedy of the boy who goes into shock when he finally realizes that his adored mother doesn't want him any more. There are the many comedies that are inevitable when one lives with children—when they are faced with new experiences—when they are questioning the ways of life! Of course the lives of all of us at the Home are full of quizzes—the countless questions of children—and we are finding we must study up space travel to keep up with the knowledge the children are garnering at school and elsewhere.



Ten children left us during the year to live with relatives, go to foster or adoption homes. We are always inwardly sad to say goodbye, for this child has become ours, is one of our family but at the same time we are proud and happy that the child has made the progression to a more normal life. We make a great event of leaving for this is what we have been working toward, striving for, since the moment of arrival. We have given so much of our love, patience, skill, our very selves into helping this child—a child who came to us scared, lonely, unwanted—and he has put so much into achieving this progression.

Drama? Perhaps our most dramatic moment is the moment of farewell! Here is our child, beloved and understood, leaving us. I can certainly admit to a lump in my throat, but I must be bigger than my own feelings—and I do recognize what is best for this child. This is a proud moment—a moment of achievement. This is the reward. So with bursting heart but with head held high I say within myself—'God go with you—now you *have* a goodly heritage.'

DOROTHY MOORE, *Director.*

### **CEDARVALE SCHOOL FOR GIRLS, GEORGETOWN, ONTARIO**

The work of Cedarvale School for Girls has been one of progress and improvement during the year 1959. We commenced the year with nineteen girls, admitting during the year thirteen and discharging nine. All girls passing through our Institution coming from broken and disrupted homes; emotionally disturbed and needing help.

The daily care given to our girls has been fourfold—physical, mental, social and spiritual.

Many of the girls on admission are undernourished, but respond quickly to a well balanced diet, regular hours of rest and out-door exercise.

School work has been carried on in grades II to VIII and all pupils have done remarkably well. Credit for their success is due to our teacher, Mrs. Iva Margeson who gives unsparingly of her time and talents for the betterment of the girls.

In addition to the regular school work, our older girls are taught housework, cooking and sewing. In our training we allow our girls much freedom, hence you find them taking part in all activities of our local Church, and also of our town. They are allowed to visit friends and in turn have friends visit them. Then, too, many groups throughout the year have visited our School, putting on a social evening for the girls.

Both during the summer and winter time, our girls enjoy all outdoor sports as well as having many indoor activities. Camp or holidays away from the School in the summer, were given to all girls.

At Easter time four of our girls, upon profession of faith, united with our Church. This is a big step forward, and means much to the girl when she takes this stand.

It was the privilege of our girls, under the leadership of Mrs. Margeson, to take the Worship Service at the Annual Meeting of the Halton Presbyterial W.A. in June. The Theme was "Gateways of the Bible". It had a real message for all who heard. Also our girls put on a programme for the residents of Halton Manor.

Our Board very kindly had our gymnasium renovated and the road in front of our building paved, for which we are very grateful. On completion of the gymnasium we held "Open House", when our pastor, the Rev. Morgan MacFarlane dedicated the gymnasium, and following this, Mr. Stan Hall led us in a social time.

Many gifts were received by various organizations throughout the year, and to all who helped in this way we extend our sincere thanks.

To all members of the staff I would extend my heartfelt thanks for their co-operation and help throughout the year. Also I would like to thank the members of our Board for their help and kindly interest.

(MRS.) ORPHA M. HOUSTON, *Superintendent.*

### **CHURCH HOME FOR GIRLS, EAST ST. PAUL, MANITOBA**

The Church Home for Girls offers temporary shelter but a permanent concern and responsibility for each unmarried mother who enters here. Thirty-one girls were taken into the Home throughout 1959. Their ages ranged from 14 to 34, the largest number of them being 18 years of age. Their occupational categories are as follows: Registered nurses—two; students—15; Canadian Institute of the Blind student—one; stenographers—eight; teachers—two; clerks—two; waitress—one. Their religious affiliation includes: Anglican—four; United Church—24; Baptist—one; Greek Orthodox—one; Church of Christ—one. The number of meals supplied were 10,370. Days of care given to girls in total equalled 2,845. Six provinces were represented.

Girls from across Canada have entered the Home and find here a warm welcome. This year the activities in the Home have been enriched by the appointment of a crafts supervisor, Mrs. Fred Grusz. Leathercrafts and fancy work have been enjoyed and plans for jewellery making, ceramics, sewing, cooking, and other types of recreation have been made. Also, those who are students are strongly encouraged to keep up their studies by means of correspondence courses. Many girls have done an entire year's work during their stay here. The donation of four new desks by the Women's Auxiliary has made studying a more comfortable and pleasurable process. Other activities in the Home include the very important ones of devotionals and worship. Each morning Mrs. McConnell, the Housekeeper, leads the girls in morning prayer, while on Sunday afternoons, a minister from Winnipeg conducts the worship service.

Counselling is provided to the girls by the staff, individual case workers from the Children's Aid and a team of two ministers appointed by the Board



of the Church Home. The attempt is made to help each girl in the decisions concerning her child as well as plans for her own rehabilitation and future.

The Home has many friends and this is particularly evident around Christmas. The Women's Union provides the Home with a turkey and layettes; the Women's Auxiliary to the Church Home sends gifts to the staff and the girls; the Board also provides gifts. The Women's Auxiliary to the Church Home also keeps the Home well supplied throughout the year, with furniture, linen, magazines and other necessities. Also, 32 Women's Auxiliaries from Manitoba, Alberta, Saskatchewan, Ontario and other provinces have been generous in donations to the Home.

The staff of the Church Home is now composed of three full-time and one part-time members. Mrs. Doris Tennant is the House-Mother and in charge of the girls and the immediate needs of the Home. She has keen insight into the girls' needs and exercises wise discipline over them. Mrs. Ethel McConnell is our excellent cook and housekeeper. I have recently joined the staff as Executive Secretary and General Supervisor. Mrs. Grusz is our one part-time staff member. Dr. William McTavish continues to be our house physician.

Many of the girls who have gone through the Church Home and continue to correspond with Mrs. Tennant, testify to the fact that their lives have not only been improved but have gained a new meaning as a result of the spirit and work at the Home. We continue to hope and pray that this witness of love and concern will continue to be felt in this area of need in the work of our Church.

(MRS.) NANCY HOLLOWAY, *Executive Secretary*.

### **THE UNITED CHURCH HOME FOR GIRLS, SOUTH BURNABY, B.C.**

We offered shelter to 104 girls in the past year. The youngest was 13 years, and there were all ages in the teenage group, though the majority were 16 years of age. In the 20-year group there were 27; but only three in the thirties. Our oldest was 36 years. Their average stay was about three months. In religious affiliations the United Church adherents numbered 44, Anglican 19, Lutheran 5, Baptist 2, other religious groups 33, and one belonged to no particular church.

During the year 81 babies were born, 44 male and 37 female. Included are two sets of twins—one of each sex. Twelve babies were kept by their mothers, 4 male and 8 female. At one time there were 10 babies in our nursery, the largest number in four years.

The counselling programme offers casework service. We recognize the paramount question every girl faces is: What shall I do with my baby? We urge her to take ample time to think through her problem, assuring her of our desire to assist in whatever may be her final plan. The Children's Aid Society take care of all adoptions. Their Social Worker visits the Home weekly. They try to make proper living arrangements and find suitable employment. Occupational therapy provides girls an opportunity to learn to sew, do various types of needlework, and to make costume jewellery. This has been done mostly by the staff. Religious programmes and worship services are provided to offer comfort and spiritual strength in time of need.

It is our aim to help every girl who comes to us to make a plan that meets her need. The total scope of our service is geared to help her approach her problem realistically and to face the future with greater strength.

INA E. SUTHERLAND, *Superintendent*.

### **THE AGNES PRATT HOME, ST. JOHNS, NEWFOUNDLAND**

The first Home of its kind sponsored by The United Church in Newfoundland, namely The Agnes Pratt Home for Senior Citizens, has finished its first year's service. This has been a year of pioneering and we have learned many things by trial and error. In spite of our mistakes, however, we have kept the Home functioning with one main purpose in view—the welfare of our guests.

At the end of 1958 we had twenty guests; at present we have thirty-three—twenty-six women and seven men. Among our guests we have two couples—a United Church minister and his wife and a medical doctor and wife.

Since its opening, October 7, 1959, our Home has not had a death. For this we are indeed thankful, especially since our oldest female guest will be 91 in February and our oldest male was 99 in November, 1959. Three of our guests, because of illness, had to be transferred to hospital, but after recovery returned to the Home. One lady 80 years old has been hospitalized since December 18, 1959. We are hoping to have her with us again soon.

The Women's Auxiliary representing the four United Churches of the city has been quite active during the year, visiting the Home, providing afternoon teas, and taking our guests on motor drives. This Auxiliary made a loan of \$15.00 to our guests for the purchase of materials for sewing and knitting projects. On September 9, the Auxiliary and guests held an "Open House"; the Auxiliary served afternoon tea and the guests sold goods—aprons, quilts, etc., which they had made from the materials purchased from the \$15.00 loan. The proceeds amounted to \$402.00. The guests' share of this was \$210.00. At a meeting held after the sale, the guests passed over to the Auxiliary a cheque for \$150.00, thus multiplying their loan by ten.

Our Birthday Committee did a very commendable year's work. For each monthly Birthday Party they provided presents, refreshments, and entertainment. The Convener held the August and September parties at her country residence. Our guests heartily enjoyed these parties and outings. We appreciate very much the happiness that this Committee brought to our Home.

Each morning after breakfast in the main lounge we have a fifteen minute

devotional period. On Sunday at 10.00 a.m. we gather for the TV Church Service. Many of our guests go out to the city churches for regular services. The clergy from the different churches visit the Home periodically to conduct services and also administer the Sacrament of the Lord's Supper.

Christmas was a very happy and exciting season, in our Home. The exchange of gifts and cards, the gaily decorated Christmas trees, etc., gave a real Christmas atmosphere. Here again the Auxiliary supplied each guest as well as the members of the staff with a personal gift. Several carol services were conducted by the Young Peoples' Groups from our churches. The Newfoundland Shrine Club entertained our guests as they did the previous year.

Many gifts from kind friends were received throughout the year. All these kindnesses plus a sympathetic Board and staff have made my first year's work a pleasure. My sincere thanks to everyone who contributed in any way.

(MRS.) VIOLET M. EVELY, *Superintendent*.

### **TANTRAMAR HAVEN, SACKVILLE, N.B.**

Tantramar Haven has finished its 4th year of service, and we have had another good year. We have 21 guests, so that both houses are full. There were many changes during the year. Three guests were removed to Nursing homes, one died, and three came for only short periods. The average age is 80 years.

We appreciate the gifts from churches and individuals, the meetings held in the Home by Church groups, the worship services conducted each Sunday by the Theological Students of Mount Allison University, and the Communion services arranged by the Session of Sackville United Church.

I am very grateful to the Board for its kindness and interest, and to my faithful staff.

(MRS.) CHARLOTTE RAWORTH, *Superintendent*.

### **PINE AVENUE HOME FOR ELDERLY LADIES, MONTREAL**

There have been several changes at the Pine Avenue Home during the past year. We have had, in all, five removals, two by death, two to nursing homes, and one returned to her friends. As usual, the vacancies were quickly filled, however, we reserved one bed for our cook, so our residents now number fourteen, ranging in age from seventy-three to ninety-two. Most of the newcomers are more active, going out regularly for walks, to church, or to visit friends.

Religious services have been conducted by the ministers of different churches, or students; Holy Communion has been administered several times.

The Red Cross work continues, and, last year, 873 diapers were hemmed and sent to the Red Cross work-room.

Christmas was, as usual, busy, but happy. Everyone was well and able to enjoy the Christmas-tree party on Christmas Eve, when Santa Claus arrived with bags full of gifts for each guest. Our dinner on Christmas Day was a great success, and enjoyed by all. We are very grateful to the Women's Associations, the Junior Red Cross, the Royal Oak Chapter of the I.O.D.E., business firms and individuals, who gave so generously to the Home.

During the year, we also had been given many gifts of flowers, vegetables, fruit and clothing, all of which are much appreciated.

We have served, on an average, 1,362 meals a month. The ladies continue to help with the dishes, setting tables, etc., all of which give them a keener interest in the Home.

We have, at the present, an excellent staff, consisting of cook and maid. During the evening, the television provides much pleasure.

In closing, we wish to express our appreciation for an efficient Executive and Board, and for their continuing interest.

MARGARET PHILIP, *Superintendent*.

### **UNITED CHURCH "DUNEDIN" HOME FOR ELDERLY LADIES, MONTREAL WEST**

Another successful and rewarding year, that of 1959, has closed on Dunedin, wherein the work has been mostly glad but at times a little sad. The former in the knowledge that we have brightened and made more comfortable the declining years of 30 residents. The latter, because some have become incapacitated, whilst others have died.

This year we had five deaths and three were transferred to nursing homes, a high percentage for a Home of this size.

Our waiting list continues to be lengthy and the residence is always filled.

The health of the residents has been fair, quite a siege of bad colds and heart conditions, leave us feeling that at such times we would have appreciated facilities for isolation and minor nursing care. Dr. D. Reilly, Physician in attendance to the Home has been more than kind.

Women's Associations of the United Churches, I.O.D.E.'s, Girl Guides, Boy Scouts, musical societies and many others have contributed all through the year to the entertainment of our ladies. These parties are looked forward to with great anticipation and thoroughly enjoyed. During the past hot summer, one of our Board members entertained everyone from Dunedin at lunch and relaxation in her beautiful home and grounds—nine car loads in all.

Christmas again was outstanding and everyone, including the staff, received huge bags of beautifully wrapped gifts, thanks to our Board members and other donors. This entails a terrific amount of planning and work and is greatly appreciated.



Some of our ladies belong to the Darby and Joan Club, the Women's Associations and Red Cross groups. For those who do not get out quite so much, Red Cross work is done in the Home. Also light duties are voluntarily assumed, such as drying dishes, setting tables, telephone and door duty.

The spiritual needs of the Home are administered by Rev. G. Campbell Wadsworth and his elders in the form of Holy Communion at Christmas and Easter.

Repairs and decorating go on all the time as in any other home that is well maintained. Fire drills were held at various intervals, sometimes with the Town Fire Department participating to the satisfaction of Fire Chief MacDonald.

Our staff are to be greatly commended on their genuine interest in the welfare of the guests and the appearance of the Home.

In closing my report, may I express to the Chairman and members of the Board and our many friends, sincere thanks for their kindness in 1959.

NINA J. M. GARDINER, *Superintendent.*

### **INA GRAFTON GAGE HOME, TORONTO**

Each year brings its changes to a Home for Senior Adults. We began 1959 with 51 guests and had 52 at the end of December. One bed having been added during the year. The average age of our guests is 82 years. We had ten admissions, five discharges and four deaths. The majority of our guests are over 80 years of age.

Devotional services have been held each week, except during the summer months. Four communion services were held, World Day of Prayer observed, with our ladies taking part and we had a guest speaker. We also have morning devotions. Sunday morning sees quite a number going to Church—cars calling for those not able to walk. Those at home gather in the living room, tune in to their favourite Church service and worship together.

Our guests keep very busy reading library books, doing handcraft of different kinds for church organizations, Red Cross, charitable institutions and Children's Aid. They enjoy watching television and are entertained by various organizations and clubs. We have many tours of the Home, including the United Church Training School students and those taking the six weeks' course at the Training School, during the summer.

In February the guests held a Sale of Work and Tea, which was quite a success. With the proceeds they bought two serving wagons, plate covers and a lawn umbrella and table. During the summer months we served supper on the lawn quite frequently.

Our ladies are well taken care of at Christmas time by Church organizations and other groups. We had our usual Christmas Party with a turkey dinner, a tree and a visit from Santa Claus. Some of the guests and staff said it was their best Christmas in many years.

Early in the year a Women's Auxiliary was organized. They held "Open House" in June. With the proceeds they equipped a second floor kitchen. They also organized drives for the ladies to see the Fall colouring and Christmas lights, followed by afternoon tea.

We pay tribute to the late Rev. Harold N. Watt, who for many years served on the Board of Directors. His presence has been sadly missed by the Board members, guests and staff. We extend our sympathy to his wife and family.

We gratefully acknowledge the services of ministers, Church organizations and any others who have helped. We appreciate the co-operation and work of the Board of Directors, Woman's Auxiliary and staff. It has all been very gratifying.

We thank God for all His many blessings and pray that He may continue to bless our Home, guests and all those who labour together in the work of this Home.

ESTHER G. HARDING, *Superintendent.*

### **J. LAVELL SMITH HOME FOR SENIOR CITIZENS, TORONTO**

There were changes among the residents in 1959. At the beginning of the year there were eight ladies and one man. At the end, seven ladies and one man. There were three removals, one death, and three admissions. We have shared accommodation vacant for three. Ages range from over seventy to over ninety. All are enrolled in Dominion-Provincial Hospital Plan.

The residents continue to live busy, contented lives, tidying their rooms, preparing breakfast and snacks, laying the dining-table, assisting with washing up, entertaining and visiting relatives and friends. It is heart-warming to hear them say "my home" instead of "The Home".

The resident housekeeper continues to serve tasty, nutritious lunches and dinners which they all enjoy.

There is a devotional hour every Wednesday evening, in which all participate, and many evenings find them grouped around the record player and television. On Sunday they attend the churches of their choice, often driven by members of the Board.

Church organizations and individuals continue to remember the needs of the Home, and gifts of money, furniture, quilts, linens and dishes bring added comfort to lives there. Several ladies from the W.A. of one city Church keep a record of the residents' birthdays, and as each becomes a year older, a delightful party is given, which is thoroughly enjoyed by all. One long-time generous friend recently presented a beautiful chesterfield and chair for the Common Room, which delights them all. We have had a generous grant from The United Church of Canada for our expansion fund.



The usual enjoyment of Christmas festivities was lessened by the death of a beloved member of our family, but outside groups came in to entertain, bringing gifts of Christmas cake, puddings, fruit and candy. The Toronto Garden Club made the rooms bright and gay with their lovely decorations. The residents say they had a wonderful Christmas dinner. Members of the Board and kind friends drove all who cared to go about the city to see the lights and decorations.

The Board is grateful to the Young People of Bathurst Street United Church for the considerable amount of decorating they did in the house during the year. Many needed repairs have been made to ensure comfort.

The Board of Management reports that the house is in satisfactory condition, and serious thought can now be given to expansion.

We have not yet been successful in securing the services of a Superintendent for the Home.

We pray that God's rich blessing will rest upon all who have given so freely of their talents, time and money to ensure the happiness and comfort of those who have entrusted themselves to the care of Lavell Smith Home.

VERONA GUTHRIE, *Secretary.*

### **HILLCREST LODGE, ORILLIA, ONT.**

Hillcrest Lodge is now well into its fifth year. During the past twelve months seventeen guests, ranging in age from seventy to ninety, have enjoyed the comfort and security of our small but adequate home. Four guests found it necessary to go to nursing homes, another went to hospital. One of our guests who came before the Lodge was officially opened, is still with us. The four new guests who replaced the ones that went to nursing homes, are now just like old timers; and all make a very happy family.

Winter is a hard season on elderly people. Our guests make beautiful quilts, knit lovely spreads, gloves, booties and baby shirts, crochet head and arm rests for our upholstered chairs. All find happiness while their fingers are busy, as they bring out some memory pictures of the past summer. One memory picture is of a drive they had in late June, to Bala, where they had a delicious dinner at Cromarty Lodge, a place where one of our guests has spent many pleasant summers. This drive was made possible by the kindness of Mrs. Marquis and Mrs. Ingram, and the dinner for our guests was paid for with the "treat money" donated last Christmas by the evening branch of Parry Sound W.A., Mrs. A. Bellenger's group from Collingwood, Kelsyth W.A., Tara. There was still another treat for them from the generosity of the aforementioned women's associations. This time Mrs. Baker, Mrs. Fern Cook and Mrs. Long took them for a drive to Inniswood Private Hospital just beyond Barrie, where a former guest is at present receiving nursing care. It was near Christmas and on the way home in the evening, after another delicious dinner at Riverview Gardens, they enjoyed the beautiful lights and decorations of Barrie; and had a good drive around Orillia to see how the citizens of this town spend time and money to make Christmas outstanding.

Christmas is always an enjoyable time; each day has something special in store for them. Carol singers, old and young—each group with a little gift for every guest; hampers of good things and lovely plants arrive. The big event is putting up the Christmas tree. This has been done each year by the Beta Sigma Phi Club. The night before Christmas Santa and his helper gave out the gifts. There were two cartons of wrapped gifts: one from Shallow Lake W.A., the other from North Derby W.A., Owen Sound. The guests enjoyed it all to the utmost.

Quite a number of our guests attend church each Sunday. Our grateful thanks go out to the Couples Club who so faithfully bring their cars to make this possible.

Mrs. Marquis, Chairman of our Board for the past years, passed the torch to Mrs. Baker in September. Mrs. Baker and her assistant, Mrs. Harvie, along with their efficient Board members who all have a deep interest in Hillcrest Lodge, are carrying on the good work. The large deep-freeze, installed in 1958, has been a wonderful help in storing our garden produce, which we now enjoy with all their fresh goodness and flavour.

The project for 1959 was a commercial refrigerator. This is now installed and doing a thorough job of keeping perishables. Both these projects were made possible by donations from the Woman's Associations within the Presbyteries. Our heating system was brought up to date by the installation of a new oil burner.

We pray that all those who give so generously of their time and talents to Hillcrest Lodge shall receive God's richest blessing, and may our guests find comfort, happiness and security with us as they journey along the Sunset Trail.

(MRS.) A. M. HOLLIDAY, *Superintendent.*

### **NORTHDALE MANOR, NEW LISKEARD, ONT.**

Northdale Manor has seen a busy year, 29 in residence at the beginning of 1959 and now 33 with two reservations to be taken soon. Nineteen residents have left us and 23 have come in.

It was sad to see our first resident, Mr. Walter Willars go. We lost four of our over ninety folk, Grandma Tulloch 97, Little Granny Aikens 94, Mr. Arthur Dunmond and Mr. Herbert Wakeford, but they left us happy memories.

The Northdale Manor Auxiliary officers and the Superintendent attended the spring meeting of Cochrane Presbytery, showing coloured slides of the Manor and telling the many delegates of the Woman's Associations representing the different churches, about the work carried on for our Senior Citizens.

The Woman's Association Groups of these Northern Presbyteries, have shown the appreciation of their privilege in helping with this work by the numerous donations and gifts that have come to us this year and we are so happy to have had so many of them visiting with our residents.

This past spring we had a grand display of tulips in the gardens—1,600 bulbs had been planted in the fall of '58. We had many visitors taking pictures while they were in bloom. Then we had the gorgeous parade of peonies with their background of delphinium and monk's hood.

This year, the residents of the Manor sent out the invitations for Open House, Sept. 2nd with a heart warming response to callers. We had three tables with handwork on display, in the Ladies Solarium and our folk received many compliments on their fine work.

The Northdale Manor sign has been erected on the lawn terrace, a real guide to our out-of-town visitors, those who have assisted in this project should feel a real pride in the completed work.

The Woman's Associations throughout the Presbyteries remembered our folk, most generously, at the Christmas season with beautifully wrapped gifts, baskets of fruit and candies.

Here in New Liskeard, St. Paul's W.A. and W.M.S. Groups, the young folk and children showed much kindness—bringing their meetings and carol singing, entertainments and gifts of jams, jellies, pickles and canned fruits, adding much joy to the Christmas season.

A number of our local Board Members and their families joined in our Christmas eve party, singing carols with the residents and helping Santa with the gifts around the Christmas tree.

Again there is a special thanks goes to Mr. Geo. Newman for his showing of biweekly movies.

There is a deep feeling of appreciation to the ministers of The Ministerial Association for their regular Sunday Services in our home.

The staff and residents held a special Christmas-Morning service at the breakfast hour ending with a prayer for God's Blessing on all our Senior Citizens in our homes across Canada.

These are happy sunset years for those here at the Manor and the sunrise coming across the breakfast tables from over Lake Temiskaming is a promise of many happy days ahead.

(MRS.) ESTELLA CHURCHILL, *Superintendent*.

#### **NIAGARA INA GRAFTON GAGE HOME, ST. CATHARINES, ONT.**

The Niagara Ina Grafton Gage Home at 413 Church Road, St. Catharines, is in the heart of the Niagara Peninsula. It was opened in September and now has twenty-nine residents. It can accommodate forty-six. It is a very attractive building, beautifully furnished. Each room is decorated in a different color scheme to make for individuality. The dining and living rooms are spacious and lovely. There is a television lounge arranged with comfortable chairs for relaxed watching. The quiet room with shelves of books and magazines is a favorite spot for reading or writing. The focal point of this room is the worship centre with its cross, Bible, vase and candlesticks. There are devotions each morning. The religious life is genuine, without austerity and notably free of bias and arrogance.

Persons leaving their homes to retire at the Home often feel that it will be a major experience in adjustment. Most of the material accumulation of years must be disposed of. Old friends and associates must be left behind. They must learn to live with some forty other persons. On taking up residence he at once recognizes that he has come to a unique community. Here he is among people in the later years of life with whom he has much in common. All of them have been Church people with similar standards and ideals. He will find that his fellow residents are immediately interested in him, understanding, helpful and genuinely friendly. He is aware of freedom, freedom from much of the pressures he has known, freedom for doing whatever he wishes. Remarkably early in his life at the Home the resident begins to feel at home. He experiences a larger degree of contentment than he had anticipated as being possible. He begins to share the Home's pervading spirit of cheerfulness, of spontaneous humour, of lively interest in life in general. He enjoys the visits of relatives and friends and church people, the organized games, the informal discussions, the good meals. His health usually improves. He feels that he belongs, that staff and fellow residents are really interested in him. He knows that it is wonderful for the Christian older person to feel the loving concern of the Church for her older servants. It is this Christian concern of the Church that makes our Church Homes different from many secular homes. One of the residents on coming back from a week-end with relatives expressed the general feeling when she said, "It is good to be home."

(MRS.) MARGARET MCLELLAND, *Superintendent*.

#### **ST. ANDREW'S CHURCH HOMES FOR SENIOR CITIZENS, WINNIPEG, MAN.**

(See page 208)

#### **OSBORNE MEMORIAL HOME, NEEPAWA, MANITOBA**

I am pleased to submit my report for another year. There are twenty-five guests in residence—eighteen women and seven men. We regret the passing of two of our guests and the removal of three others, to nursing homes. Five new guests have been admitted. The units are filled to capacity also and there is a long waiting list.



Osborne Home sustained a grievous loss in the passing of our dear Mrs. Osborne on February 15th. Her memory lives on in the hearts and minds of all who knew her and her example and precept will long be remembered and cherished.

Rev. and Mrs. W. T. Brady are residents at the Units and again we are reminded of God's Providence and care, as Mrs. Brady has been our capable and efficient accountant and assistant throughout the year.

Devotional services are conducted by The Neepawa Ministerial Association every Wednesday evening and Rev. E. McDonald dispenses Holy Communion quarterly.

We were disappointed that our Annual "At Home" had to be cancelled, when we had the blizzard in October, which blocked all roads to Neepawa. We were fortunate in having as our guest Miss Beulah Bourne, medical missionary, on furlough from Severance hospital in Seoul, Korea.

The A.O.T.S. continue to service our television, which they presented to The Home three years ago. We counted it a great privilege to have this television, especially this year when Our Queen and Prince Philip were in Canada. Everyone enjoys the ball games also and the special programmes each evening. I wish we could have more suitable Sunday programmes.

Osborne Home has been generously showered with gifts of money, pantry supplies, home made jams and pickles, household equipment and Christmas gifts for each guest and so many books and magazines. For all this kindness and concern we are grateful to church organizations, women's institutes, lodges and individuals. These gifts have gladdened the hearts of our guests and assisted in the economy of the Home.

The family of one of our former guests, presented, as a memorial to their mother, two beautiful living-room chairs. We are all enjoying the luxury and comfort of these chairs.

The family of Reverend and Mrs. Osborne presented The Home with a beautiful memorial oil painting. The presentation was made by their daughter Mrs. J. Wilson and dedication by Rev. E. McDonald. You have but to live in The Home, to be inspired by the calm beauty of this Rocky Mountain scene. Mrs. Wilson and her family also presented The Home with very fine photographs of her father and mother.

Sincere appreciation is extended to the Board of Evangelism and Social Service for their continued interest and support in our work.

(MRS.) META A. CATHREA

#### **INA GRAFTON GAGE HOME, MOOSE JAW, SASK.**

With the passing of 1959 we have seen many changes taking place in the Ina Grafton Gage Home in Moose Jaw, Sask.

We started the year with 51 lady guests in the Home; as the year progressed there were some changes made in our guest list. Of these, four ladies passed away, eight ladies were placed in Nursing Homes, five were taken home by their families to take care of them. We have accepted 17 ladies in their place in 1959.

At present there are seven ladies in the Home between the ages of 90-96. There are 23 ladies between the ages of 80-89; 20 ladies between the ages of 70-79; one lady is 65.

The ladies of the Home in co-operation with the Women's Auxiliary to the Home held a very successful tea and bazaar in September. With the proceeds from the sale of handwork made by the ladies of the Home, they bought a new floor polisher, vacuum cleaner and electric coffee percolator for the Home.

We at all times encourage visitors to the Home, especially for the ones that have no relatives or if their families are at a great distance from them. In December our guests were entertained by various church groups who also brought treats to them.

We serve tea to the ladies every evening. We have provided a small non-profit canteen where they can purchase oranges, facial tissues and stamps. These items are in great demand by the ladies of the Home and for their convenience we have opened this canteen.

I wish to express my sincere thanks to the Board of Directors, the Women's Auxiliary to the I.G.G. Home, and to the staff members for the wonderful co-operation they have given at all times in the past year. With God's guidance in the coming year may we serve to the best of our ability in our chosen work.

(MRS.) MARY HULY, *Superintendent.*

#### **OLIVER LODGE, SASKATOON, SASK.**

The largest number of guests that we have had in the Lodge during 1959 was 75. During December we had 73 guests—49 women, 24 men, four married couples.

Five were called by death during the year.

Eight guests were moved to nursing homes. Two guests moved to the new home that opened for Senior Citizens in the City.

Two of our guests were married on February 14th.

A number of our guests have been in the Lodge since the opening in the fall of 1949, as well as a number who came in not long afterwards. A number of the guests who have come in during the last two years are considerably older than formerly. This factor is beginning to be felt in the Lodge and no doubt will have a pronounced effect in the near future.

One of the highlights of the year was an invitation to the guests to sit on the lawn belonging to two of our good friends to see Queen Elizabeth and Prince Philip drive past.

Every three months the Ladies Auxiliary entertain all of our guests at a



birthday party. The special guests at these parties are the ones having birthdays during these three months. Every party is a highlight. The members of the Auxiliary visit the guests regularly. The Ladies Auxiliary sponsored a fall tea, pantry shower and bazaar. A number of the guests took part in the bazaar.

The guests continue to make Red Cross swabs.

A group of guests interested in knitting are meeting twice weekly in the Lounge. They look forward to the completion of their work.

Carpet bowling once weekly is enjoyed in the Main Dining Room.

Rev. Benson Summers, Assistant Minister at Knox United is Chaplain at the Lodge. He has oversight over all church services, irrespective of denomination.

May I express my sincere thanks and appreciation to the Board of Directors, Ladies Auxiliary, the United Churches of the city and country points, individuals and organizations who have assisted me in my work. My contribution has been largely possible through the loyal support I have received.

I pay tribute to each and every staff member assisting me.

(MRS.) RUBY M. LEWIN, *Superintendent.*

### **RUNDLE LODGE, CALGARY, ALTA.**

We at Rundle Lodge look back on 1959 with some sadness as some of our very near and dear passed to the Great Beyond. Others have gone to Nursing Home but we still have some who came to us early in 1954.

We ended 1958 with 50 guests, admitted 14, 10 went to Nursing Homes, three of whom have since passed away; one passed on at the Lodge, leaving 53 at the end of December 1959. Their ages range from 73-94 with the average being 82.

The entertainment arranged by the Auxiliary for each Friday evening was excellent. The last Friday evening of each month being used exclusively as the Birthday Party evening for the month. This is really a highlight, as they all seem to enjoy the diversion and the special attention given those whose birthdays occur during the month.

The Rotary Club has again this year taken all well enough to go, on a tour of the city to see the gardens in the summer and the lights and decorations at Christmas time. This outing is followed by a programme, refreshments and gifts for each one. One of our ladies, 92 years young, has won two prizes for being the oldest person present.

The Junior Chamber of Commerce has shown some wonderful travelogues as well as other educational pictures each week, city churches and private clubs have been generous with their time and talent by giving excellent entertainment, especially during the Christmas season.

Christmas was a happy time with only two guests away. After the usual Christmas dinner and speeches, gifts were presented to the staff, the guests and the Board. Santa arrived shortly after dinner with a gift for each guest also an envelope containing \$5.00 from an anonymous donor. A choir of 20 voices from one of the larger churches in the city completed the evening with Christmas carols and community singing.

The Happy Hearts, our W.A. at the Lodge, presented the Board with a cheque for \$650.00, suggesting that some of the money be used for the purchase of two tea services and a large tablecloth, the balance to be applied on floor covering for the passageways connecting the buildings. This money was the proceeds of the very successful tea and bazaar which netted \$800.00. A donation of \$50 was made to Lamont Hospital.

Devotionals arranged by the Chaplain Rev. D. Whyte Smith consisted of three communion services and a service every Wednesday evening when one of the ministers came and brought a pianist and soloist. These services are really appreciated. We also have a very interesting monthly meeting arranged by the W.M.S. Presbyterian President when the speaker gives a talk on missions.

Donations were greatly appreciated and consisted of white gifts and fruit, flowers, vegetables.

May I again thank the staff, the Board of Directors and the Auxiliary for their assistance and words of inspiration during the past year.

(MRS.) SADIE M. ROSS, *Superintendent.*

### **AGNES FORBES LODGE, FORT SASKATCHEWAN, ALTA.**

The past year has been a busy one at the Agnes Forbes Lodge. Twenty women are now in residence at the Home and we are now running at full capacity.

Our oldest lady will be ninety-six years of age January 22nd. A W.A. group are planning a birthday party for her.

Four familiar faces are missing from our big family. One dear old lady passed away in hospital after a brief illness; another in hospital now bedridden and will be unable to return to the Lodge. Another went into a nursing home and one returned to her home in Vancouver.

Six new women were admitted during the year and have made the adjustment to their new home very nicely. Several of our women do considerable knitting for the Red Cross.

Again we are deeply grateful to Rev. Peter Ream for the spiritual guidance given us this past year through his weekly services at the Lodge.

The women have greatly enjoyed the visits of numerous groups during the year. One of the highlights was when for the third consecutive year a large group from the City of Edmonton put on a Christmas Party at the Lodge. Santa presented each of the women with a gift, also boxes of cookies and candy.

Several groups visited the home during the holiday season entertaining the women with lovely programmes also bringing gifts for them.

We appreciated the very generous donations received during the year from the various church organizations.

With the exception of some exterior painting, improvements to the home consist mostly of replacements such as new towels, table and bed linens. Two new mattresses were bought for staff rooms also a new congoileum rug for Matron's room, and a large mirror for the living room.

I appreciate the fine co-operation of Staff and Board of Management given me during the past year.

(MRS.) GRACE DUNDAS, *Superintendent.*

### **THE FAIR HAVEN HOMES FOR SENIOR CITIZENS, SOUTH BURNABY, B.C.**

The year 1959 has been a good year to The Fair Haven. There have been many changes in the home. Two deaths in the residence, and twelve persons had to go to nursing homes. There were also nine deaths in the cottages. The vacancies were soon filled, as we have a long waiting list. I made 47 calls to hospitals and nursing homes. I also attended nine funerals.

We have had 32 Wednesday evening programmes, with fine choirs and dancing groups, which the guests enjoyed very much. We also had 37 Sunday evening services, and we visited seven churches by bus.

In February we had the World Day of Prayer. Mrs. Hugh Irwin, was our main speaker, over 80 in attendance and the collection was \$43.00.

Our bazaar in March was a big success and we cleared \$737.00. The guests worked very hard, and the men helped in many ways.

Two bus loads went to Union College for the annual spring tea. We were invited to a lovely garden party at the home of Mr. and Mrs. C. Atchison. Moving pictures were taken during the afternoon, and then later shown at the home.

Four very nice bus trips were planned for July and August. We also had another trip to Chilliwack, two bus loads enjoyed the outing. We were treated to a very delicious turkey dinner by the ladies of the church. They also gave us over 200 jars of fruit, pickles and vegetables.

Many gifts of fruit, vegetables and canned goods are sent to the Home at Thanksgiving and Christmas time. Mrs. W. S. Smith, our corresponding secretary of our auxiliary, has sent 275 letters of thanks to the friends, and also to the sick in hospital.

This summer the board gave a contract to a gardener for the cutting of the lawn. This has been a great help to Mr. Mohr, as he is kept busy with all the maintenance work.

A lovely new deep freeze and a 20-quart mixer has been added to our kitchen equipment. We are deeply grateful for both, as they help to make the work easier for our staff.

We have two new shuffle-boards in the back garden, these with the lawn bowling and croquet help to keep the guests happy and outdoors during the summer months.

We had a wonderful Hallowe'en party and many of the guests wore costumes. The place was beautifully decorated. Mr. Mohr is very handy, and has made many of the decorations for Christmas, and for all of our parties. The Ladies Auxiliary to The Fair Haven, gave us a wonderful Christmas party. Over 200 guests were served a delicious tea.

In closing I would like to thank the Board of Directors, the Staff, and all the friends and the guests in the Home, who have helped me so much during the year.

(MRS.) ELIZABETH MOHR, *Superintendent.*

### **GORGE VIEW SOCIETY SENIOR CITIZENS HOME, VICTORIA, B.C.**

The year 1959 has been an historic year in the life of the Gorge View Society's Project for Senior Citizens, situated in Victoria, B.C., which is sponsored by the Victoria Presbytery, B.C. Conference and the Evangelism and Social Service Committee of The United Church of Canada. We have an excellent board of 21 members.

Early in this year we were greatly honoured when the Moderator of The United Church of Canada — Rt. Rev. Angus J. MacQueen — while visiting in Victoria officiated at the turning of the first sod, for our initial block of cottages to be erected on the Victoria site. The building is now completed and was formally opened on November 1st, 1959, when Rev. A. I. Avery, Chairman of the Victoria Presbytery, arranged the programme, and Rev. R. S. Christie, Associate Secretary of the Board of Evangelism and Social Service, dedicated the cottages.

In this block there are six cottages, two for married couples and four single ones. The cottages are all electric and each has its own bathroom equipped with Pembroke bath and is well furnished. Each cottage has a full-sized refrigerator, a four-element upright electric stove with oven, tiled floors, drapes to the windows, and in the case of the single cottages, a pull-down bed which which can be left up—if the tenant prefers to use their own bed. The "married" cottages are provided with a separate bedroom. The kitchenettes have excellent cupboard space and large clothes closets are built into the homes.

The great ambition of your committee handling the management of this "Dream Home" for Senior Citizens is to "pay as we go" and we are hoping that before 1960 has progressed very far we will be able to erect our second block of homes which fill a vital need of our elderly citizens of today. As our financial statement shows, we received one dollar out of three from the Provincial



Government. Well-wishers have been most generous with their donations and legacies. The Vancouver Island Presbytery W.A.'s have sent us donations and the Evangelism and Social Service Committee have been a great background of financial and inspiring help. The Development Committee of the B.C. Conference hopes to make us a very sizable and encouraging contribution which could be a deciding factor in our being able soon to commence our second block of cottages. Victoria being the mecca it is for people of retiring age—17 per cent. being over 65 years of age—compared with the average of all Canada—which is 7 per cent.—the need is very great for people of later years to be able to acquire moderately priced housing.

(MRS.) L. BERTHA PARSONS, *Chairman*.

## Minutes of the Executive of the Board of Evangelism and Social Service

The Executive of the Board of Evangelism and Social Service met at 9:30 a.m., in Room 533, Wesley Buildings, Toronto, on Monday, April 20th, 1959. The Chairman, Rev. Dr. George Birtch, presided and opened the meeting with prayer.

**Present:** Rev. George Birtch, Rev. J. R. Mutchmor, Mrs. C. M. Loveys, Mrs. A. McK. Porritt, Rev. W. G. Berry, Rev. Homer R. Lane, Rev. B. K. Cronk, Rev. John Patterson, Rev. Norman Hillyer, Mr. John Grogan and Mr. Reginald Gardiner.

**Corresponding Members:** *Voted*, That Dr. Herbert L. Pottle, a member of the Board, be made a Corresponding Member of the Executive.

*Voted*, That Rev. Fred Roberts, E. and S.S. convener of London Conference, present on invitation, be made a Corresponding Member of this meeting.

**Minutes:** It was noted that the minutes of the February 23rd, 1958, meeting of the Interim Executive, had been confirmed by the Annual Meeting.

**Resignation:** A letter of resignation from the Rev. Garth Legge, a ministerial member at large, informing the Board that he would leave Canada soon for Overseas Missions service in Northern Rhodesia, was read. With regret, and with deep appreciation of his contribution, this resignation was accepted and the Secretary instructed to ask Dr. Legge to write formally to the Secretary of the General Council.

Having in mind that Dr. Legge was a Member-at-Large, it was *Voted*, that the Chairman and Secretary have authority to send to the Executive of General Council, a nomination of a minister for the vacancy created by Dr. Legge's resignation.

**Review of the Annual Meeting:** The Chairman asked that we review the work of the recently held Annual Meeting. He suggested that a letter received from Dr. Lane be read and its suggestions considered *seriatim*. This was agreed.

(1) **Deadline re New Business:** It was noted that the General Council does not accept new business after the second Wednesday. After some discussion, it was *Voted*, that this Executive recommend to the next Annual Meeting of this Board, that no new business be presented after noon on the second last day of the meeting and that in regard to any correspondence or resolution(s) received during the Board's sessions that such items be considered only by unanimous consent.

(2) **Subjects to be selected for the Agenda:** Two viewpoints were considered: (a) that the number of subjects be limited; and (b) that while a limitation of subjects might prove desirable, there should be a large measure of freedom to permit the Board to review a relatively large number of matters.

*Voted*, That the Executive at its present and future meetings, select at least eight subjects and arrange that they be studied carefully, with a view to having them presented at the next Annual Meeting, it being understood that such a limited list would not exclude other subjects.

(3) **Policy:** It was agreed that more time be provided for a review of the Board's policies, with particular reference to Homes and Institutions; its next major step or steps in Evangelism; and programs of field work to be planned well in advance.

(4) **Secretaries' Reports:** It was suggested that the Secretaries' Reports be presented at two sessions rather than at the first session only. There appeared to be general agreement to this proposal.

### Expenses, Annual Meeting:

(1) *Voted*, That the cost incurred in connection with the Board Dinner and the International Affairs' night Dinner, totalling \$382.30, be paid from the Board's Literature Fund.

(2) *Voted*, That the payment of \$2,576.62, for the attendance of Board Members at the Annual Meeting, for honoraria and expenses of speakers, be approved. (It was noted that in 1958 similar expenses totalled \$2,558.01.)



## **Evangelism:**

(1) **Schools for Elders:** Reports of Schools for Elders held by Dr. Berry and Mr. Mather, were received, with appreciation. In the discussion, it was noted that the Board of Men and the Board of Christian Education, conducted Schools for Elders.

**Voted,** That Drs. Mutchmor and Lane be asked to confer informally with the Secretaries of these Boards about a larger measure of co-operation in this field.

(2) **Teaching Missions:** In connection with Teaching Missions, a memorandum prepared by the Chairman was presented and considered.

**Voted,** That the Department review plans for teaching missions for the Autumn—Winter season, 1959-60 and report to the next Executive.

(3) **Professions of Faith:** The Secretary presented a statement of the Professions of Faith by presbyteries and Conferences for the calendar year 1958. It was noted that the aggregate of 41,713 was the highest on record and compared favourably to the 1956 and 1957 totals of 40,155 and 40,749 respectively.

(4) **Gowland Mission:** Dr. Berry reported on the change of date for this mission to mid-April—mid-May, 1960, and the good progress being made, particularly in Sydney and Vancouver in preparation for it.

(5) **Rev. Dr. Donald Soper:** The Secretary reported that Dr. Soper would give the Yale lectures on Preaching in the Spring of 1960. It was agreed that information be obtained with a view to him making a visit to Canada next Spring or at some other mutually convenient date.

(6) Dr. Lane presented a progress report of the Rural Life Committee, including a final draft of material to be put into pamphlet form to be studied by presbyteries and rural Churches.

It was noted that the Annual Meeting had requested that Dr. Hannam's address be reprinted. The Secretary stated that he had asked Dr. Lane to include with this reprint material which he had presented to a Committee in Washington concerning Canada's wheat situation.

(7) **"I Join the Church":** There was a brief discussion of a letter and some other comments critical of the title of the booklet, "I Join the Church." Dr. Lane pointed out that this booklet had been very well received and approximately 35,000 copies have been sold. Dr. Patterson stated that the phrase, "I Join the Church" should be accepted, as these were the words that many people used when they indicated a desire to profess Faith in Christ.

No action to change the title was taken.

(8) **Seasonal Materials:** **Voted,** That note be taken of the increasing interest of ministers in this well prepared material, with a view to including samples of it in general mailings of the Board.

## **Order of the Day:**

Mr. Grogan reported for the Commission on Temperance. He submitted the resignations of the Rev. Winnifred Bridges, Swastika, Ont.; and Rev. L. A. Purdy, Port Credit, Ont.; commissioned to Overseas Missions services in India and Trinidad respectively, and Mr. D. W. Muir, Hamilton, unable to continue because of the pressure of other work.

**Voted,** That these resignations be received with regret.

Mr. Grogan suggested that in view of the progress which the Commission had made with its work, that these vacancies not be filled.

Mr. Grogan spoke briefly about the considerable progress being made by the Commission. He and his fellow-members were encouraged both by the studies that had been made and the possibility of extra additional material being provided as a result of future surveys. He presented the account for \$800.00 for work done by Mr. Robert Jones, Department of Social Studies of the University of Toronto.

**Voted,** That this account be paid.

## **Temperances Study Conferences:**

(1) **Voted,** That a grant up to \$150.00 be made available to one representative each from Alberta and British Columbia Conferences, to attend the National Institute of Scientific Studies for the Prevention of Alcoholism at Loma Linda near Los Angeles, in July.

(2) It was noted that the Intercollegiate School of Alcohol Studies would be held at McMaster University, Hamilton, Ontario, August 22nd—27th. The Department was asked to arrange for representation at this School.

## **Report for the Year Book:**

**Voted,** That Dr. Berry be responsible for the preparation of this Board's report for the United Church Year Book.

**Adjournment:** The morning session adjourned at 12:30 p.m.

**Session Resumed:** The Executive resumed session at 1:30 p.m. The Chairman presided and Rev. Norman Hillyer opened the meeting with prayer.

## **Homes and Institutions:**

(1) **Appointment of Superintendents:** **Voted,** That the appointment of Mrs. Mary Huly as Superintendent of the Ina Grafton Gage Home, Moose Jaw, Saskatchewan; and Mrs. Donald Evely, Superintendent of the Agnes Pratt Home, St. John's, Newfoundland, be confirmed.

(2) **Review of Administration:** A letter from Mr. Arthur Buckley, concerning this subject was referred for further study to the Department.

(3) **J. Lavell Smith Home, Toronto:** *Voted*, That this Home be now listed officially as one of the Homes and Institutions operating under the direction of this Board.

(4) **Short Term Training Course:** Dr. Lane spoke briefly about the proposed short term training course at the United Church Training School, Toronto, from June 15th to July 31st. He expressed the hope that at least two or three members of our institutional staffs would enroll in this course.

(5) **Anson House, Peterborough:** The Secretary reported concerning a new proposal about the management of this institution, including its operation by a Board of twelve Directors, eight of whom would be nominated by the Anglican and United Churches.

(6) **The Chronically Ill:** The correspondence from Dr. Macdonald about a joint study to be made of this important subject by the Boards of Home Missions and E. and S.S. was read and referred for further consideration to the Department.

(7) **Fred Victor Mission:** The Executive noted the resolution of the recently held Annual Meeting—see Annual Report, page 90, item 25.

(8) **Fidelity Insurance:** *Voted*, that the sum of \$680.40, be paid as this Board's share of the three years blanket policy of Fidelity Insurance placed by the Treasurer of the United Church, and including coverage of all Treasurers of Homes and Institutions operating under the direction of this Board.

**Capital Punishment Committee:** Dr. Berry stated that in addition to the Central Committee, there had been organized recently two regional committees at Vancouver and Sackville.

**The Church and International Affairs:** A resolution of the Committee on the Church and International Affairs concerning the action taken at the Annual Meeting in favour of Canada unilaterally renouncing nuclear warfare, was presented. In this resolution, the C. and I.A. Committee asked that on any future occasion, when a Board meeting was confronted with a decision of an extremely complex nature in the International Affairs field, that it refer the matter to the Standing Committee on the Church and International Affairs for study and report. This suggestion was sympathetically considered. The excerpt from the C. and I.A. minutes concerning this matter, is as follows:

"It was moved by Mr. Woodside, seconded by Mr. Buckley, and agreed, that this Standing Committee on the Church and International Affairs, recommend to the Board of Evangelism and Social Service, or its Executive, the reference, in the future, for further study and report of such a complex question as nuclear warfare, including Canada's programme of defence, to the Committee on International Affairs."

#### **ANNUAL REPORT:**

The Secretary reported that 7,500 copies of the Annual Report, entitled, "FACING THIS HOUR" has been printed, and copies distributed free of charge to Ministers in the Pastorate and other full-time servants of the Church in Canada. By gifts received from some interested laymen, complimentary copies of the report were sent to all United Church students in theology.

*Voted*, That Conference conveners be asked to refer favourably to our new report at the Annual Meetings of Conferences.

#### **COMMITTEE ON WOMEN'S WORK IN THE CHURCH:**

The Secretary stated that he was a member of this Committee and had attended most of its meetings. He pointed out that some matters of concern to this Board were being discussed and asked for guidance in these matters.

*Voted*, That the Secretary be authorized to confer with his colleagues and the Chairman of the Board concerning any matter on which he required advice; also that a further report on this subject be presented to the next meeting of the Executive.

#### **CONFERENCES ON EVANGELISM:**

The Secretary reported on the following Conferences on Evangelism:

**Berwick, N.S.:** July 31st-August 9th. Leaders: Dr. G. Ernest Thomas, Methodist Church, U.S.A., Rev. Douglas G. MacIntosh, Congregational Church, Mass., U.S.A., Rev. J. R. Mutchmor.

**Whitby Conference on Evangelism,** Ontario Ladies College, August 26th-28th. Speakers:—Professor Norman Hope, President A. B. B. Moore, Professor W. M. Drummond and Dr. Donald Thomas.

**Hamilton Conference on Evangelism,** Melrose United Church, November 2nd. Speakers:—Dean John Bennett, Mr. V. W. Scully.

**Chatham Conference on Evangelism,** Victoria Avenue United Church, November 19th. Speakers:—Dr. Daniel Taylor, Rev. J. R. Mutchmor.

**Brandon Conference on Evangelism,** Knox United Church, November 5th-6th. Speakers:—Professor E. G. Homrighausen, Dr. George E. Sweazey.



## **CHAPLAINCY SERVICE IN SOME CORRECTIONAL INSTITUTIONS:**

Dr. Lane presented some matters re part-time Chaplains.

*Voted*, That the annual grant to the Rev. Norman Russ, for his work at the Burwash Farm, be increased from \$300.00 to \$600.00, plus \$200.00 for travel.

## **CANADIAN CONGRESS OF CORRECTIONS:**

*Voted*, That Rev. Robert Christie, be asked to select persons to represent this Board at the Canadian Congress of Corrections, meeting in Vancouver at the end of May.

## **PROJECT FUND:**

A tentative list of grants for 1959 was considered, it being noted that the Board had approved of a grant of \$60,000 payable over three years, for the new Fred Victor Mission building in Toronto.

*Voted*, That the Department review this tentative list and report to the next Executive.

## **PUBLICATION OF BOOKLET, "THE CHRISTIAN HOPE":**

Dr. Berry informed the Executive that in his work as Secretary of the General Council Standing Committee on the Christian Faith, he had been responsible for preparing in mimeographed form the material to be published as a book on "The Christian Hope." He stated that he would present this material to the Executive of General Council early next month.

It was generally agreed, that if our Board is asked to assist in the publication of this book, as well as in its distribution and sale, that we should do our share in this task.

## **CIVIL LIBERTIES:**

*Voted*, That Dr. Berry and Dr. Patterson, be the representatives of this Board, on a delegation re Civil Liberties, to meet the Prime Minister in Ottawa, at noon on Wednesday, April 29th next.

## **NEWFOUNDLAND SITUATION:**

The Secretary presented copies of the telegram sent by the Chairman and himself on March 11th, 1959, to the Minister of Justice. The telegram contained two requests: (a) the reference of recent Newfoundland Legislation, amending its Labour Relations Act to the Supreme Court of Canada to determine its validity; and (b) a request that the R.C.M.P. in the Newfoundland strike situation, be instructed to enforce only the Criminal Code of Canada.

There was a lengthy discussion of this matter, after which it was *voted*, unanimously, that the Executive endorse the action taken by the Chairman and Secretary.

## **LIQUOR ADVERTISING:**

The Secretary reported on a Consultation on Liquor Advertising, sponsored jointly by the Canadian Council of Churches and the New York State Council of Churches, with the approval of its national office in New York, held in Buffalo, April 10th and 11th. It was noted that some representatives of the liquor trade were present on invitation; also the legal counsel of the Ontario Liquor Control Board. In addition there were representatives of one Canadian magazine and some American Radio and TV stations, along with representatives of advertising groups. About 30 clergymen from the Baptist, Presbyterian, Anglican and United Church, were present.

Reference was made also to a brief on Liquor Advertising, presented to the Ontario Liquor Control Board and signed by the Chairman and Secretary. The Secretary was informed that some progress was being made toward establishing a National Liquor Advertising Code for Canada and slight progress in more constructive regulation of liquor advertising from the U.S.A.

## **COMMISSION RE THE CHURCH AND MODERN INDUSTRIAL SOCIETY:**

The Secretary reported that efforts were being made to secure a Chairman for this Commission and in the meantime, the names of several persons who would serve as members of the Commission were being obtained.

## **ANNUAL MEETING, COMMUNITY WELFARE COUNCIL, OTTAWA:**

*Voted*, That Mrs. Porritt, be asked to attend the Annual Meeting of the Canadian Welfare Council, June 15th-17th inclusive, in the Chateau Laurier, Ottawa.

The Secretary was asked to arrange for representatives from Ottawa to attend this meeting.

## **NEXT MEETING:**

It was agreed that the June meeting of the Executive be a three-session one, arrangements being made for dinner.

*Voted*, That the next meeting be called to meet at 9.30 a.m., on Monday, June 22nd, 1959.

## **ADJOURNMENT:**

The meeting adjourned at 4.35 p.m. The Chairman pronounced the benediction.



The Executive of the Board of Evangelism and Social Service met at 9.30 a.m. at the United Church House, 85 St. Clair Avenue E., Toronto, on Monday, June 22nd, 1959. The Chairman, Rev. Dr. George Birtch, presided and opened the meeting with prayer.

#### **PRESENT:**

Rev. George Birtch, Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. Homer R. Lane, Mrs. C. M. Loveys, Mrs. A. McK. Porritt, Rev. John Patterson, Rev. B. K. Cronk, Rev. Norman Hillyer, Mr. Reginald Gardiner, Mr. John L. Grogan.

#### **CORRESPONDING MEMBERS:**

*Voted*, That Rev. Fred Roberts and Dr. Herbert L. Pottle, be made Corresponding Members for this meeting and further that invited guests be Corresponding Members during the dinner and evening session.

#### **REGRETS:**

Rev. C. L. Lewis.

#### **AGENDA AND HOURS OF MEETING:**

The Agenda as mimeographed, was adopted and it was agreed to adjourn the morning session at 12.30 p.m., to resume session at 1.45 p.m., with dinner at 6.00 p.m.

#### **SYMPATHY:**

Mrs. C. M. Loveys, on behalf of the Executive and the Board, expressed sympathy to the Secretary, in the recent death of his Mother.

#### **RESIGNATIONS AND NOMINATIONS OF THE EXECUTIVE:**

It was reported that the Rev. B. K. Cronk, a member of the Board and its Executive, and Bay of Quinte Conference convener, would tender his resignation to the Sub-Executive of General Council on his transfer from his present charge at Port Hope, to his new one at Applewood Acres. Mr. Cronk stated that the Bay of Quinte Conference Executive would nominate his successor in the convenership, Rev. Dr. J. A. Pue-Gilchrist of Smiths Falls, to the Sub-Executive of General Council, to fill the vacancy created by Mr. Cronk's removal from the Bay of Quinte Conference.

**Vacancy, Minister-at-Large:** *Voted*, That this Executive present the name of Professor Waldo Smith, Queen's Theological College, Kingston, to the Sub-Executive of General Council, for membership on this Board to replace the Rev. Dr. Garth Legge who will leave Canada shortly for Overseas Missionary Service.

**W.M.S. Citizenship Convener:** Mrs. Loveys reported that the newly appointed Citizenship Convener of the W.M.S. is Mrs. James Duncan, Westhill, Ontario.

#### **MINUTES OF THE APRIL 20th MEETING:**

*Voted*, That the minutes of the April 20th meeting, be confirmed.

#### **ANNUAL MEETING PLANS:**

1) **Date:** The Chairman stated that he was instructed by the Sub-Executive of General Council to convene a Committee to arrange the dates of the Annual Meetings of Boards and Standing Committees.

*Voted*, That this Board request the use of the Board Room for its Annual Meeting from February 22nd to 26th inclusive, 1960.

2) **Speakers:** There was further discussion of the prospective list of speakers for the Annual Dinner and the International Affairs Dinner.

*Voted*, That the Chairman and Secretary confer further about this matter and begin correspondence.

3) **Subjects:** It was noted that at the last Executive, there was a period of discussion regarding subjects to be studied in preparation for the Annual Meeting.

*Voted*, That a memorandum re the subjects considered at the April and this meeting of the Executive, be prepared in good time for the September meeting of this Executive.

#### **REPORTS OF ANNUAL CONFERENCES:**

It was noted that these reports, except for ones from the Maritimes and Newfoundland Conferences, had been received. A Memorandum of some of the subjects considered was reviewed.

*Voted*, That this memorandum, supplemented by information from the Maritime and Newfoundland reports, be included in the minutes.

*Voted*, That the Secretary be instructed to prepare a file of materials from the Annual Conference reports, to be reviewed in preparing the Agenda for the Annual Meeting.

## **EVANGELISM:**

1) **Memoranda re Evangelism:** Dr. Berry presented a memorandum on Evangelism which included material prepared by the Chairman and Mr. Mather.

*Voted*, That Dr. Berry be asked to revise his memorandum in the light of the discussion and that this material be sent to members of the Board and Conference and Presbytery Conveners.

2) **Teaching Missions:** This section of Dr. Berry's memorandum was discussed as a special item; it being the view of the Executive, that there is now a considerable interest in the Church in the teaching of Christian Doctrine and the relation of it to the life and work of the Church.

*Voted*, That Dr. Berry be asked to take responsibility for planning a programme of teaching missions, this to be supported by presbyteries and to include as leaders, ministers and laymen who, from training and experience, could help in this important task.

3) **"This Incredible Thing—Evangelism":** The Chairman referred to the recently published Saddlebag Book written by Dr. Berry, entitled, "This Incredible Thing—Evangelism."

*Voted*, That the Secretary send a copy of this publication, with a suitable covering letter to each member of the Board and to all presbytery and conference conveners, pointing out that the contents of this book may be used as a lead in the proposed programme of Teaching Missions.

4) **Preaching Missions:** The Chairman referred to the proven capacity of many of our ministers to conduct preaching missions. It was agreed that we should continue to support this form of Evangelism.

5) **Leaders of Evangelistic Missions:** Persons who may be available for special leadership in Evangelism, were noted: Rev. Tom Allan (Glasgow); Rev. William Gowland (Luton); Rev. Donald Soper (London); Rev. Joseph Blinco (Yorkshire); Rev. Ernest Thomas (Nashville); Rev. D. T. Niles (New York); Rev. Ernest Campbell (York, Pa.).

*Voted*, That the Department, directly and in co-operation with the Canadian Council of Churches, proceed with its correspondence and general planning to ascertain the availability of the above noted leaders for selected presbyteries and conference as well as larger scale missions.

6) **Grants to Conferences on Evangelism:** *Voted*, That the Department have authority to forward grants for the established Conferences on Evangelism, with an increase from \$600.00 to \$800.00 for Berwick; a sufficient grant to meet the net expenses of the Conference in Brandon and the meeting of E. and S.S. Conveners in Manitoba and Saskatchewan; the usual expenses of the Whitby, Hamilton, and Chatham Conferences, and the assurance to Mr. Christie that there will be sufficient financial support for the Conference to be held in Vancouver next January.

7) **Visit to Presbyteries in Autumn and Winter Seasons:** *Voted*, That the proven values of a presbytery plan of Evangelism, as exemplified by Huron presbytery, be emphasized in correspondence with conveners and that the Secretaries in arranging their Autumn and Winter field work, endeavour especially to visit presbyteries in which the work of this Board has not been presented for some time.

8) **World Wide Communion and Other Seasonal Materials:** Dr. Lane reported on the preparation of the World Wide Communion materials for Sunday, October 4th, noting our co-operation with the M. and M. Department re the Order of Service folder. He also reported on the continuance of our co-operation with the Publishing House in making available to Chaplains and others interested, an ample supply of seasonal materials. (Thanksgiving, Advent and Easter.) He pointed out that the Publishing House was chiefly responsible for making these folders available to ministers, this Department co-operating by including in its W.W.C. letter, a reference to the seasonal folders.

9) **Students' Response:** Dr. Berry reported on the encouraging response of students on Mission Fields to our offer to supply them, without charge, with 25 copies each of two of the four Lenten Booklet series: "The Bible and You"; "Christ and You"; "God and You" and "You and the Devil."

## **ORDER OF THE DAY: COMMISSION ON TEMPERANCE:**

Mr. Grogan, Chairman of the Commission on Temperance Policy and Programme, reported that the Commission favoured the preparation of a study of various aspects of the temperance question. This study could be made under the direction of Professor Robert Jones of the University of Toronto, recently appointed Research Director of the Alberta Alcoholism Foundation. Mr. Jones informed the Commission that the study would be prepared by ten qualified persons, each writing on an aspect of the problem, with Mr. Jones as the Editor-in-Chief. It was estimated that an honorarium of at least \$500.00 should be provided to each writer and that this expenditure, along with honorarium for Mr. Jones and other costs, would aggregate between \$7,500 and \$10,000. The material thus provided would be in mimeographed form and ready for the Commission in good time for its meeting in February 1960.



There was some discussion of the possibility of this material being published as a book, the sale of which would likely be supported by Provincial Research bodies.

There was some discussion of the method by which this Board could finance this undertaking.

*Voted*, That general approval be given to the Temperance Commission's proposal to proceed with the above noted study and that the payment for this work, up to \$10,000 be provided from three sources: \$1,800 from the general budget of this Board; \$4,000 from the 1960 Project Fund; and \$4,200 from the Mitchell Trust Reserve Fund.

The Executive considered a request of Mrs. Willard Gordon, a member of the Commission on Temperance Policy and Programme, that she be replaced on the Commission by the newly appointed W.M.S. Citizenship Convener. It was generally agreed in the Executive that Mrs. Gordon's membership on the Commission was not due to any office that she held in the W.M.S., and that she be asked to continue as a member of the Commission.

## **EVANGELISM CONTINUED:**

10) **Evangelism in the Rural Church:** Dr. Lane presented a progress report from the Joint Committee of the Home Mission and E. and S.S. Boards on the Rural Church, with special reference to General Council's instruction to enquire into the more effective organization of pastoral charges.

He presented copies of a recently published pamphlet entitled, "Prospects for the Rural Church". A copy of this booklet had been sent to all Conference and Presbytery Conveners and fully 80 presbyteries of the Church had indicated their interest in this important subject.

Dr. Lane presented the following account (half to be paid by the Board of Home Missions) for the printing and binding of 5,000 copies of the booklet:

Printing and Engraving .....	\$663.00
Artwork (drawings) .....	40.00
Total .....	\$703.00

*Voted*, That this Board pay half of this amount, namely, \$351.50.

11) **School for Rural Clergy:** Dr. Lane announced that the School for Rural Clergy will be held at the Ontario Agricultural College, Guelph, the last week of July, and that we will be well represented there.

## **SUMMER EMPLOYED STUDENTS:**

Mr. Hillyer stated that almost 300 University students had come recently to the Sudbury-Copper Cliff area for summer work. It was his opinion that elsewhere in Canada, proportionately large groups of students were in summer employment in industrial, mining and other areas and that for the spiritual welfare of these young people, the Church should have a special concern. This matter was discussed, the executive agreeing that its Secretary should make further enquiries about ways in which the United Church could assist this employed student group who would look to our Communion for spiritual help and fellowship. Reference was made to the value of distributing printed materials, but it was generally agreed that the subject was of such importance that far more was required than the distribution of printed materials.

## **ADJOURNMENT:**

The morning session adjourned at 12.30 p.m., to resume session at 1.45 p.m.

The Executive resumed session at 1.45 p.m. Rev. E. K. Cronk opened the meeting with prayer.

## **MORAL ISSUES:**

1) **Temperance:** There was a general discussion of several temperance items, including the possible provision of beverage alcohol outlets at several of the Canadian airports; the demand in some provincial areas for the licensing of motels and providing other "attractions" to improve tourist trade; the serving of beverage alcohol in hotel bedrooms; the licensing of more trains such as the C.N.R. Toronto-Niagara Falls run; and some local option votes in Saskatchewan. It was noted that our offices in Toronto, Saskatoon and Vancouver were at work on these and related issues; also that a strong stand had been taken on such matters in the recent annual meetings of several of our Church Conferences.

*Voted*, That financial support be provided within our budget allocation for expenditures in local option campaigns in Saskatchewan, as recommended by Mr. Mather.

2) **School for Alcohol Studies:** Dr. Lane was asked to name representatives to attend the School of Alcohol Studies at McMaster University, August 22nd-27th. Dr. Lane informed the Executive about other Schools in Halifax, Saskatoon and the third Annual School of Alcoholism Studies at the University of British Columbia at Vancouver.



The Secretary reported that for the second year, the Toronto Conference had requested our Department to organize Schools for Alcohol Studies for ministers in the Toronto Conference. In discussion, it was pointed out this could be a heavy responsibility.

*Voted*, That an effort be made to organize at least two such Schools in the Toronto Conference area.

3) **Liquor Advertising:** Dr. Patterson reported that the brief on this subject, being prepared by a representative Committee, with members from both the Roman Catholic and Protestant Churches was nearing completion. It was suggested that the Secretary of the Canadian Temperance Federation be asked to continue his interest in this matter, with a view to having the brief presented to the Quebec Cabinet early next Autumn.

The Executive noted with gratitude that the Ontario Liquor Licence Board had refused an offer of the O'Keefe Brewery, Toronto, to provide a large fountain for the C.N.E. grounds, Toronto.

4) **Conferences on Moral Issues:** It was agreed that if the Department had the time, that arrangements should be made to hold one or possibly two Conferences on Moral Issues during next Autumn and Winter. The centres suggested were Toronto and Montreal.

5) **Obscene Literature:** Brief references to some apparent improvements in this situation were made and it was agreed that a copy of the recently announced Criminal Code amendment re obscene literature, be obtained for study.

6) **Trading Stamps:** Reference was made to the entrance of Steinberg's Ltd., a distillery supported Quebec groceteria chain, into Ontario. Mrs. Porritt pointed out that this Company majored on trading stamps as an advertising device. It was noted that Dominion Stores were the chief opponents of the trading stamp method. It was agreed that though this kind of salesmanship was unfair competition for the small merchant, that the trading stamp technique was not a gambling device. Reference was made to an Alberta court case re Proctor and Gamble's alleged give-aways.

The Secretary reported that a \$200 lottery of Loblaw's would be discontinued in a few days. Appreciation of increased activities of several municipal police forces against bingo, was expressed.

*Voted*, That the Department secure and study amendments to the Federal Combines Act, with particular reference to "give-aways" and loss leaders.

7) **The Lord's Day:** Dr. Berry reported from a recent meeting of the Lord's Day Alliance about the need of increased vigilance at the provincial level, lest the Supreme Court decision be used as a basis from which to secure the Sunday operation of movie houses, the further extension of Sunday sports and related endeavours.

*Voted*, That Dr. Berry send a circular letter to presbytery and conference conveners about the current Lord's Day situation, emphasizing the need of positive teaching about its observance. (Reference was made to an excellent statement of the Rev. Fred Roberts to the London Conference on this subject.) It was also noted that increased financial support from the Communions would be required by the Lord's Day Alliance.

## **HOMES AND INSTITUTIONS:**

1) **Tantramar Haven, Sackville, N.B.:** The Chairman reported on his visit to this Home for Senior Citizens in Sackville, N.B., and the desire of its Board to build units for married couples. There was a further discussion of our 40% rule concerning loans for such purposes. The Secretary stated that he would review this matter in correspondence with the Chairman of the Board, the Rev. Karl Drew, to enquire about the amount of money that the Tantramar Haven Board might collect and the possible grant from the Project Fund in the hope that the necessary loan will not exceed 40%.

2) **Agnes Pratt Home, St. John's, Newfoundland:** Encouraging correspondence about this new Home from its Chairman, Mr. Rupert Bartlett, was read and the need of a special grant for current expenses considered. The Secretary was instructed to write further about this matter to Mr. Bartlett, also about the enrolment of the staff in the Lay Employees Retirement Plan.

3) **The Chronically Ill:** The Secretary stated that he and Dr. Macdonald had not had time to consider the appointment of a Committee to study this question, as authorized by the 18th General Council, but that there was a good prospect that by this and other means, this subject would be more thoroughly studied in the near future.

4) **Proposed Senior Citizens Home in Winnipeg:** Dr. Lane reported on a more recent approach to this subject, stating that possibly two pastoral charges in Winnipeg might undertake to erect Homes in their areas. It was pointed out that our Board had not made grants for such work and had no authority from General Council to do so. The Secretary was instructed to correspond with the Rev. Fred Douglas, Chairman of the Winnipeg Committee, about this matter.

5) **Dedication, Niagara Ina Grafton Gage Home, St. Catharines, Ont.:** The Chairman reported that this beautiful Home was dedicated on the evening of the Hamilton Conference Sunday, May 31st. He praised the work done by the Board of this Home under the Chairmanship of Mrs. W. L. Gasking.

6) **Capital and Current Financing of the Niagara I.G.G. Home, St. Catharines, Ont.:** Correspondence from Mrs. W. L. Gasking about the capital and current financing of this new Home, with its accommodation for 52 residents, was presented. After discussion, it was *voted*, that the Chairman and Secretary have authority to provide a current grant not exceeding \$7,500 to assist with the operation of this Home beginning next September.

7) **Anson House, Peterborough, Ont.:** The Secretary reported that on July 2nd, the City Council of Peterborough would decide about the proposal that Anson House be operated by a Board, the majority of the members of which would be representatives of the Anglican and United Church Communities. It was noted that the Rev. Dr. Gordon Maxwell has succeeded the Rev. Lloyd Shorten as Chairman of the United Church's Committee, on Mr. Shorten's removal to Ottawa.

*Voted*, That Dr. Berry represent this Board on the new Board of the Anson House provided the Peterborough City Council decision is favourable.

8) **Fred Victor Mission Annual Grants:** *Voted*, That decision re the amount of these grants be referred to the Chairman and Secretary, with power to issue.

9) **Boys' School, Toronto Metropolitan Area:** It was reported that provision had been made in the current M and M appeal for a generous capital grant to this proposed new and important work. The Secretary stated that thorough study of the need of such a development was being made.

10) **Oliver Lodge, Saskatoon, Sask.:** Dr. Lane reported on a meeting he had with the Chairman of the Board, Mr. Mather and others, about a new site for Oliver Lodge. It was agreed that by 1962, at the latest, this worthy work should be housed in a new building and that there was a good prospect that sufficient funds for this undertaking would be available.

11) **Maritime Home for Girls, Truro, N.S.:** A letter from the President of this Home, the Rev. Dr. T. E. McLennan, was read.

*Voted*, That a special grant of \$1,500 be sent to the Treasurer of this Home to assist in providing improved outdoor recreational facilities.

12) **Gorge View Society, Victoria, B.C.:** The Executive was informed that the first unit of this new Home for Senior Citizens would be dedicated early in July.

*Voted*, That the Rev. Robert S. Christie represent this Board on that occasion.

13) **Dunedin Home, Montreal West, Quebec—Proposed Extension:** The Secretary reported on difficulties encountered by the Board of this Home in its effort to provide additional accommodation by erecting a new building. There was general discussion and it was agreed that Mrs. Porritt and the Secretary endeavour to improve this situation by holding a special meeting in Montreal West next October or early November.

14) **Montreal Presbytery Apartment for Senior Citizens:** The Secretary reported that the Montreal Presbytery had decided to build a first unit of its apartments project for Senior Citizens. It was agreed that his would be accepted as information, this executive not having any direct responsibility in this matter.

15) **Training School Course:** Mrs. Loveys and Dr. Lane reported that 22 persons had enrolled for the summer course at the Training School, Toronto, and that some of this group were particularly interested in the work of our Homes and Institutions.

16) **Ina Grafton Gage Home, Toronto:** *Voted*, That the resignation from the Board of Directors of this Home of Mr. J. N. Scott, be accepted with regret and that the membership of the Board be increased by the appointment of Mr. H. Starr Wilson and Mrs. T. H. McLaren of Toronto.

Dr. Lane reported that from the Baily Estate the sum of \$5,000 for the I.G.G. Extension Fund would be received soon.

*Voted*, That if and when this bequest is paid, that it be added to the Reserve Fund of the I.G.G. Home.

17) **Additional Paving, Cedarvale School for Girls, Georgetown, Ont.:** *Voted*, That a special grant not exceeding \$500.00 be given to the Cedarvale School for Girls Board, Georgetown, for an enlargement of the paved area at the front of the School.

#### **ANNUAL REPORT FOR YEAR BOOK:**

Approval was given to the Annual Report of this Board's work, as prepared by Dr. Berry for publication in the 1959 Year Book of the United Church.

#### **INTERNATIONAL AFFAIRS RESOLUTION:**

The Secretary reported briefly on the discussion of International Affairs at the Annual Meetings of Conferences; the intention to reorganize the international affairs regional committee in Montreal; Dr. Berry's address on international affairs to the M. and O. Conference; the Toronto Conference instruction to its presbyteries to study international affairs and related matters. It was noted that the second printing of the International Affairs report would be required in the Autumn and authority to have this work done was recorded. Dr. Pottle stressed the importance of discussing international affairs at the pastoral charge level.



## **RESOLUTIONS RE DIVORCE:**

Dr. Lane reported that the Commission on Christian Marriage and Christian Home, had received copies of resolutions on divorce from the five B.C. and one Toronto Conference presbytery. It was agreed that at our September meeting, we should discuss the subject of divorce.

## **CITIZENSHIP MATERIALS:**

Reference was made to the decision to co-operate with the W.M.S. and W.A. re the production of citizenship materials, as noted in our Annual Report, page 213. Co-operation in this matter was referred to the Secretary.

## **COMMISSION ON WOMEN'S WORK IN THE CHURCH:**

Mrs. Loveys and the Secretary reported briefly on the work of this Commission.

*Voted*, That a further report on this subject be presented to the September Executive.

## **REPRINTS:**

1) **Annual Report:** *Voted*, That a second printing of the Annual Report of from 2,000 to 2,500 copies, be authorized.

2) **Dr. Birtch's booklet:** *Voted*, That from 2,000 to 5,000 copies of a pamphlet containing 4 sermons of our Chairman on "The Power of the Resurrection" for which the type is standing, be ordered.

3) **Booklet re Christian Hope:** *Voted*, That the 103 pages of mimeographed manuscript of the Committee on the Christian Faith, entitled, "Life and Death", be published with Dr. Berry accepting responsibility for this work. Dr. Berry reported that the cost per copy for a 10,000 printing would be 25 cents.

*Voted*, That we accept our share of responsibility along with the Board of Christian Education, for making this important material available to ministers and members of the Church and others interested and that if possible, the sale price be 50 cents per copy—a sample copy to be sent to all ministers in the pastorate. It was *voted*, also, that our Board pay \$200.00 of the \$300.00 honorarium to Dr. Reynolds, the Board of Christian Education being responsible for the balance.

## **CIVIL LIBERTIES DELEGATION AND CANADIAN WELFARE COUNCIL ANNUAL MEETING:**

Dr. Berry reported on the meeting of the Civil Liberties delegation with the Prime Minister in Ottawa, and Mrs. Porritt and Dr. Berry reported on the Annual Meeting of the Canadian Welfare Council held recently in Ottawa.

## **NEWFOUNDLAND SITUATION:**

A resolution of Pictou Presbytery and copies of the memorandum of the Newfoundland Conference Standing Committee on Evangelism and Social Service in regard to the Newfoundland situation, were discussed. Nothing was done to change the former action of our executive on this matter, but it was generally agreed that we continue to give every assurance to our brethren in Newfoundland that we would do our part to heal the hurt to the United Church fellowship there, it being kept in mind that this Executive sincerely hopes that in the not distant future the threat to civil liberties, contained in the March 1959 Newfoundland Act to Amend its Labour Relations, will be removed.

## **ROYAL COMMISSION REPORT ON SEXUAL PSYCHOPATHS:**

The Secretary stated that a copy of this recently published report had been received.

## **JOINT COMMITTEE ON THE CHURCH AND RURAL LIFE:**

Dr. Lane presented the resignation of Mr. R. R. Bonsteel from the Joint Committee on the Church and Rural Life.

*Voted*, That this resignation be not accepted.

## **ADJOURNMENT:**

The afternoon session adjourned at 5.15 p.m. The Chairman pronounced the benediction.

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The evening session, beginning with dinner at Casa Loma at 6.00 p.m., at which Dr. Pottle said grace, was attended by members of the Executive, invited guests, including representatives of Homes and Institutions in this area, and Social Welfare workers.

Following a brief statement about our work in Homes and Institutions by the Secretary, there was a general discussion of our policy, with special reference to the following matters:

- 1) Custodial and Correctional Care.
- 2) Children from Broken Homes.
- 3) Group Therapy.



- 4) The increase in the proportion of teenagers in our Homes for Unmarried Mothers.
- 5) Some changes in the work on behalf of Senior Citizens.
- 6) The care of the Chronically Ill.
- 7) Recruitment and training of staff.

In this two hour period of consultation and discussion, no definite action was taken. It was the opinion of those present that this general review of our work had been of value and that we must continue and extend our efforts to relate our work more effectively to the studies of Social Agencies, such as the one currently being made in regard to Social Planning for Greater Toronto.

It was further agreed that we enquire about the success of the special course now being given at the United Church Training School. Reference was also made to ways in which more effective recruiting and training of personnel could be undertaken.

#### **NEXT MEETING:**

*Voted,* That the Executive be called to meet at 9.30 a.m., at the United Church House, 85 St. Clair Avenue East, Toronto, on Monday, September 14th, 1959.

#### **ADJOURNMENT:**

The meeting adjourned at 9.00 p.m. Dr. Patterson pronounced the benediction.

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The Executive of the Board of Evangelism and Social Service met at 9.30 a.m. at the United Church House, 85 St. Clair Avenue E., Toronto, on Monday, September 14th, 1959. The Chairman, Rev. Dr. George Birtch, presided and opened the meeting with prayer.

#### **PRESENT:**

Rev. George Birtch, Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. Homer R. Lane, Mrs. C. M. Loveys, Mrs. A. McK. Porritt, Rev. John Patterson, Mr. John L. Grogan.

#### **REGRETS:**

Mr. Reginald Gardiner.

#### **CORRESPONDING MEMBER:**

*Voted,* That the Rev. H. N. Burgess, Convener, M. & O. Conference Committee, present on invitation, be made a corresponding member.

#### **SYMPATHY:**

##### **1) THE LATE REV. DR. DAVID H. GALLAGHER**

The Executive records its deep sense of loss in the death of Rev. Dr. D. H. Gallagher, Secretary of the Board of Overseas Missions. Dr. Gallagher not only gave wise and consecrated leadership in the special secretarial field to which the Church called him, but throughout his life was a leader of men, and a faithful minister of Christ in the pastorates which he served. He was, in the words used in the service held in his memory, "a fisher of men" and a courageous disciple of his Lord. This Executive expresses to his wife and children, his sister, and his brother, a former Chairman of this Board, sincere sympathy.

##### **2) THE LATE REV. GORDON DOMM**

This Executive learned with sorrow of the sudden death of the Rev. Gordon Domm, Secretary of the Ontario Temperance Federation. Throughout his life, and for over twenty years in a city pulpit, Mr. Domm gave forthright and wise witness particularly in those concerns of the Christian Church in which this Board has a particular interest. To his wife and family, we express our own sense of loss at his sudden passing, and our prayers that God will comfort them in their sorrow.

#### **MINUTES:**

*Voted,* That the minutes of the June 22nd meeting, be confirmed.

#### **BUSINESS FROM THE MINUTES:**

##### **1) Grants to Conferences on Evangelism:**

(a) A financial statement re the Whitby Conference, showing receipts of \$1,038.80 and expenditures of \$1,719.71, with a balance to be paid from the Board's budget of \$680.91, was approved.

The possibility of a bursary plan to assist with travel costs of persons travelling a long distance to the Conference was suggested by Mr. Burgess.

(b) Correspondence from Mr. Mather reporting balances on hand, plus the current grant of \$400.00 recently voted, indicated that he would have enough or almost enough money for his two Planning Conferences and the Brandon School of Evangelism.

(c) A special request from Mr. Christie for a grant of \$1,000.00 for the Vancouver School of Evangelism, January 12th to 17th, 1960, was discussed

at some length. *Voted*, That up to \$1,000 be provided on an experimental basis for the expenses of this Conference.

(d) It was agreed that the net amounts required as grants for the Hamilton and Chatham Conferences be reported to the next Executive meeting for approval.

### **2) Visits to Presbyteries and other Itineraries:**

(a) Dr. Mutchmor reported on his work as a staff member at the 88th Annual Berwick Camp, Berwick, N.S., and his visit to Homes and Institutions in Nova Scotia and New Brunswick, on his return trip.

(b) Dr. Lane gave a brief report of his recent visit to the Lorrain Camp in Northern Ontario, where he was a staff member.

(c) Dr. Berry presented an outline of his Maritime and Newfoundland itinerary, September 25th to October 19th.

(d) Reference was made to Dr. Lane's visit to Saskatchewan and the possibility of Dr. Mutchmor making a hurried trip to Winnipeg and possibly further West.

(e) It was noted that the Secretaries in the Toronto office planned to visit presbyteries in the central area, with special attention to those at which this Board's work had not been presented recently.

### **3) World Wide Communion Supplies:**

Dr. Lane reported that the first printings had been sold out and additional supplies ordered.

**4) Temperance Commission:** Mr. John Grogan presented a progress report of this Commission. He stated that it would hold its next meeting in Toronto on September 23rd and 24th. He spoke briefly about the work in hand, including the special studies being directed by Mr. Robert W. Jones. A brief discussion followed.

Mr. Grogan further reported that Mrs. Willard Gordon, a member of the Commission, had tendered her resignation, due to ill health. *Voted*, That Mrs. Gordon's resignation be accepted with regret. It was agreed that no replacement be made.

### **5) Some Temperance Items:**

(a) Dr. Lane reported on his attendance at the mid-summer Annual Meeting of the Ontario Liquor Licence Board in Toronto, with special reference to a C.N.R. request for a licence for their North Bay and St. Catharines trains. (This licence has been granted.)

(b) Correspondence from Mr. Mather about the Saskatchewan situation was read. Over eighty applications for local option votes have been presented in this province. Mr. Mather planned to continue to assist the temperance forces in opposing increases in the number and variety of outlets.

*Voted*, That an additional \$800.00 be made available for local option temperance campaigns in Saskatchewan.

(c) Reference was made to the number of local option campaigns in Ontario and it was agreed that literature, presenting the United Church position be prepared and made available at a minimum cost.

(d) Dr. Patterson and the Secretary referred to some aspects of liquor advertising. It was noted that the Quebec Liquor Commission had a new regulation prohibiting bottle and drinking scene ads of wine and spirituous liquor to be effective on September 1st. Under pressure from some distilleries, this date had been postponed to November 1st.

*Voted*, That the Montreal presbytery, at its meeting on September 15th, be asked to protest this postponement; also that continued efforts be made to complete the Protestant-Roman Catholic brief on Liquor Advertising, to be presented to the Quebec cabinet. The Secretary referred to the recent Annual Meeting of the Provincial Liquor Commissioners at Murray Bay, Quebec. He promised to get information about it from the Chairman of the Ontario Liquor Control Board.

**6) Trading Stamps:** There was a general discussion about this difficult subject, and the Department was requested to continue its study of it.

*Voted*, That an emergency meeting of the Executive be called if it appears that this problem is becoming more acute.

**7) Civil Liberties:** The Secretary referred to addresses on this important subject presented recently to the Annual Meeting of the Canadian Bar Association in Vancouver by Prime Minister Diefenbaker and Mr. Justice T. Thorson. Dr. Berry and Dr. Patterson recalled their experience as members of a Civil Liberties delegation that waited on the Prime Minister in Ottawa last June.

After further discussion, it was *voted*, that the Department be requested to prepare a tentative brief on Civil Liberties to be considered at the December meeting of our Executive, with a view to obtaining the support of the Sub-Executive of General Council, for the presentation of this material to the Parliamentary Committee in 1960.

### **EVANGELISM:**

1) It was reported that Dr. H. H. McConnell, New York, will conduct Visitation Evangelism campaigns in Calgary, March 20-24, 1960, and Sarnia, March 13-18, 1960.



2) Plans for the Gowland Mission were presented by Dr. Berry and the preliminary statement about Dr. Donald Soper's visit next May was presented by Dr. Mutchmor.

Dr. Berry reported that the Rev. Tom Allan of Glasgow would be available for a month in the Autumn of 1960, and another month in the Spring of 1961. It was agreed that the proposed Winnipeg (1960) and Halifax (1961) missions be for two weeks rather than one month each and that the remaining two weeks available in 1960 and again in 1961 be assigned to two other centres.

The Secretary read a letter from the Rev. Joseph D. Blinco who expects to make his home for some years in Oklahoma City in which this Evangelist stated that he would assist us in 1960, if possible.

The Chairman referred to Rev. Leighton Ford's leadership and note was taken of the possible engagement of the Rev. Ernest Campbell, York, Pa., and Dr. Ernest Thomas, Nashville.

3) Dr. Berry reported briefly on plans of the Religion-Labour Council and its newly appointed Secretary, Rev. David Summers.

4) Dr. Berry spoke briefly about the needs for more publicity regarding Evangelism.

*Voted*, That Dr. Berry's memorandum on Evangelism be printed for general distribution and further that Dr. Berry continue his study of this subject, with special reference to the publication of small folders on Evangelism and possibly on doctrinal themes.

#### **ADJOURNMENT:**

The morning session adjourned at 12.10 p.m., to resume session at 1.15 p.m.

#### **SESSION RESUMED:**

The Executive resumed session at 1.15 p.m., with the Chairman presiding. H. R. Lane opened the meeting with prayer.

#### **EVANGELISM CONTINUED:**

5) Dr. Berry presented copies of the recently published booklet entitled, "Life and Death."

*Voted*, That, \$800.00 from the Literature Fund be made available for the distribution of a sample copy of this booklet to all ministers in the pastorate.

6) **Church Membership Transfers:** Dr. Berry presented a mimeographed memorandum on this important subject, including the suggestion that representatives to assist with this work be selected in larger urban areas and provided with honoraria for their assistance.

It was agreed that this memorandum be studied further and the subject considered again at the December Executive.

7) Dr. Berry presented a mimeographed memorandum concerning visual audio aids.

*Voted*, That the Executive at its next meeting, be prepared to request the Information and Stewardship Department to prepare two film strips, one on Evangelism and the other on Moral Issues; and further, that Dr. Berry, in consultation with the Rev. Harold Burgess, be authorized to purchase a tape recording machine at the approximate price of \$400.00.

8) Dr. Lane reported on a Rural Life Conference, sponsored by the Joint Committee on the Rural Church, to be held at Five Oaks, Paris, Ontario, October 27th-28th, 1959, with Dr. W. B. Baker of the University of Saskatchewan, as the theme speaker.

#### **BRIEF TO THE BOARD OF BROADCAST GOVERNORS:**

The Secretary stated that this Board would receive briefs up to October 16th and arrange for public hearings at which written briefs would be supported on November 1st or 2nd in Ottawa.

*Voted*, That the Secretary confer with Dr. Pottle, with a view to preparing and presenting a brief.

#### **LONG RANGE PLANNING COMMITTEE:**

The Secretary stated that a tentative memorandum on the basic subjects of Evangelism, Moral Issues and Homes and Institutions, had been prepared and sent to the Secretary of General Council.

*Voted*, That the Department be asked to study this matter in more detail and prepare a memorandum for the next meeting of this Executive.

#### **THE CHURCH AND CRIME:**

Dr. Mutchmor presented a memorandum on this subject. Dr. Berry raised the question about the relationship of this memorandum and the action proposed in it to the work of the Committee on Capital Punishment. It was evident that there might be overlapping, but it appeared that there was need for a wider approach to this subject, as well as the special work of the Committee on Capital Punishment.

*Voted*, That a press release on the memorandum be issued and that Dr. Lane be asked to present this subject to the Annual Meeting of the Board of Christian Education this week, with a view to having a representative committee of possibly six members from our Executive and the Board of



Christian Education Executive study this general subject and present its recommendations to the Executives of the Board of E. and S.S. and C.E., with a view to a joint approach to the Provincial authorities concerned.

#### **REPRESENTATIVES AT SOME MEETINGS:**

*Voted*, That the Secretary attend the meeting of the Department of Evangelism, National Council of Churches, in New York, December 8th and 9th; Dr. Lane to attend the Canadian Temperance Federation Convention in Regina on December 1st and 2nd, if possible; and that Rev. Callum Thompson be nominated to the Canadian Labour Congress meeting in Montreal, April, 1960 as our representative.

It was agreed that representation at the Canadian Conference on Social Work and the Sixth Annual North Conway Foundation Conference, to be held next June, be considered at the December meeting.

#### **UNITED CHURCH CHAPLAIN FOR THE ONTARIO REFORMATORY:**

*Voted*, That the nomination of the Rev. W. W. Sherwin by Guelph Presbytery for part time chaplaincy work at the Ontario Reformatory, Guelph, with an annual grant of \$300.00 from this Board, be confirmed.

#### **REPRESENTATIVE ON BOARD OF THE ONTARIO SOCIETY OF AGEING:**

It was noted that Dr. H. L. Pottle was a member of the Board of the Ontario Society of Ageing, and it was agreed that Miss Esther Highfield, newly appointed W.M.S. Home Missions Executive Secretary (succeeding Mrs. Loveys) also be asked to represent our Board.

#### **REPRESENTATIVE TO VISIT ELIZABETH FRY SOCIETY:**

Dr. Lane reported on a telephone conversation with the Elizabeth Fry Society re the need of a minister or layman to make regular visits to the Elizabeth Fry Society. (This work in the past had been done by the late Rev. T. W. Hazlewood.)

*Voted*, That Mrs. Loveys and Dr. Lane, in consultation with Toronto Centre Presbytery, have authority to present this nomination.

#### **ANNUAL MEETING:**

There was a brief discussion re speakers.

#### **HOMES AND INSTITUTIONS:**

1) A tentative and confidential memorandum on possible grants in 1959 and 1960, prepared by the Secretary, was received as information.

2) Press reports and a picture of the first unit of Gorge View Society Homes, Victoria, B.C., were noted.

3) Dr. Berry referred to the possibility of a request from Brantford re the establishment of a Church Home there for Senior Citizens.

4) The Secretary referred to additional correspondence about the possible need of a Home for Unmarried Mothers at the Lakehead (Fort William-Port Arthur). He stated that he might be able to visit this area on his return from Winnipeg this Autumn.

5) A special request from the Niagara Ina Grafton Gage Home at Grantham, for assistance with further work required on the septic tank disposal bed at a cost of \$3,200 was considered.

*Voted*, That up to \$1,600 of this expenditure be provided from the Project Fund.

#### **UNITED APPEALS:**

The Secretary stated that representatives of the W.M.S., Home Mission Board, M. & M. Department, would meet in his office later this month to consider the possibility of some of the United Church's projects being included in United Appeals budget, beginning in the autumn of 1960.

#### **CANADA TEMPERANCE ACT:**

Dr. Lane referred to a press report that a vote in Huron County about the continuance of the Canada Temperance Act, would be held on November 30th.

*Voted*, That a grant up to \$200.00 be provided, if required, to the Huron County Temperance Committee for publicity.

#### **NATIONAL LOTTERIES:**

It was noted that the Canadian Junior Chamber of Commerce and the Ontario Union of Municipalities and some organizations in B.C., recently adopted resolutions in favour of a national lottery or lotteries. The Rev. Robert Christie had circularized the Secretaries of municipalities in B.C. to inform them about the opposition of the United Church to National Lotteries.

*Voted*, That the Department be asked to increase its efforts to oppose requests such as the resolution of the Canadian Junior Chamber of Commerce Annual Meeting.

*Voted further*, That the Department consider publishing a pamphlet containing excerpts of Mr. Pengeley's three articles in the "Observer"; also that the attention of all conveners be directed to the apparent drive to gain support for national lotteries in Canada.

## **RESOLUTION RE CAPITAL PUNISHMENT:**

A letter from the Secretary of Alberta Conference enclosing a resolution of that court in favour of the abolition of capital punishment and the forwarding of this resolution to the Minister of Justice, was read. It was noted that Alberta Conference had gone beyond the position of the General Council in this matter, as recorded in the Proceedings of the 17th General Council, Windsor, 1956.

## **SUMMER COURSE FOR WOMEN WORKERS:**

Dr. Lane reported on this six weeks' course, held at the United Church Training School, from June 15th—July 31st, 1959, stating that 25 women attended full or part time. Favourable comments were received.

## **NEXT MEETING:**

It was agreed that the next meeting of the Executive be called to meet at 9.30 a.m., on Thursday, December 3rd, 1959.

## **ADJOURNMENT:**

The meeting adjourned at 3.30 p.m. The Chairman pronounced the benediction.

Following the meeting, afternoon tea was served, followed by a presentation to Miss Beverley Bowthorpe, a member of the office staff, who plans to be married on October 3rd.

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The Executive of the Board of Evangelism and Social Service met at 9.30 a.m. at the United Church House, 85 St. Clair Avenue East, Toronto, on Thursday, December 3rd, 1959. The Chairman, Rev. Dr. George Birtch, presided and opened the meeting with prayer.

## **PRESENT:**

Rev. George Birtch, Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. Homer R. Lane, Mrs. A. McK. Porritt, Miss Esther Highfield, Rev. John Patterson, Rev. J. A. Pue-Gilchrist, Rev. Charles Lewis, Mr. John L. Grogan, and Mr. Reginald Gardiner.

**Note:** By action of the Sub-Executive of General Council at its meeting on November 25th, 1959, the resignations of Mrs. C. M. Loveys, representing the Woman's Missionary Society; and Rev. B. K. Cronk, representing the Bay of Quinte Conference, had been accepted, and to fill the vacancies thus created, Miss Esther Highfield and Rev. J. A. Pue-Gilchrist respectively were appointed.

## **WELCOME TO NEW MEMBERS:**

The Chairman welcomed Miss Esther Highfield and Dr. J. A. Pue-Gilchrist.

## **CORRESPONDING MEMBERS:**

*Voted,* That Dr. Herbert Pottle, Rev. Fred Roberts, Rev. James Finlay and Rev. H. N. Burgess, present on invitation, be made corresponding members.

## **DR. W. G. BERRY'S RETURN TO THE OFFICE:**

During the morning session of the Executive, Dr. Berry was welcomed. He made a brief reference to his illness, expressing the hope that in a short time he would be at work on a full-time basis. He expressed gratitude to the Executive Board and Office Staff, for their good wishes, visits and gifts.

## **AGENDA AND HOURS OF MEETING:**

The Agenda as mimeographed, was accepted, and the hours of meeting: morning session to 12.15 p.m.; the afternoon session to begin at 1.15 p.m., with adjournment at 3.30 p.m., were approved.

## **MINUTES:**

*Voted,* That the Minutes of the September 14th meeting, 1959, be confirmed.

## **BUSINESS FROM THE MINUTES:**

1) **Trading Stamps:** The Secretary referred to the recently published report of the Federal Commission on Price Spreads, noting that one of its resolutions favoured the exchange of trading stamps for commodities on the same basis as cash. There was a general discussion of the trading stamps issue, but no action was taken, it being agreed that the Department continue to study this subject.

2) **Civil Liberties:** Brief reference was made to a press report of an address delivered by the Honourable Joseph Thorson, President of the Exchequer Court of Canada, at the Annual Meeting of the Canadian Bar Association in Vancouver, a few months ago.

It was noted that Mr. Thorson had viewed with alarm the apparent threats to Civil Liberties in recently adopted labour legislation in British Columbia and Newfoundland. He had urged that our Civil Liberties, including freedom of association and freedom of the press, be guaranteed to



Canadian citizens by an amendment to the British North American Act, rather than as proposed by the Prime Minister through the adoption by parliament of the proposed Bill on Civil Liberties.

3) **"Life and Death" Booklet:** It was reported that this booklet had had three printings of 10,000, 10,000 and 15,000 copies and that its sale continued at a high level.

4) **Rural Life Conference, Five Oaks, Ontario:** Dr. Lane reported that Professor W. B. Baker, Chairman of the Saskatchewan Royal Commission on Agriculture and Rural Life, had been the theme speaker at this Conference in mid-October, attended by 100 rural ministers and lay elders. Those present agreed that the Conference was a successful one.

*Voted,* That the payment of our share of the cost of \$141.35, be confirmed.

5) **Brief to the Board of Broadcast Governors, Ottawa, November 2nd and 3rd, 1959:** Dr. Pottle reported on the presentation of this Brief which had been endorsed by the Executive of the Board of Information and Stewardship and the Chairman and Secretary of our Board. The Rev. Norman Rawson, Montreal, presented the brief effectively. Dr. Pottle clarified the relationship of The United Church of Canada to the Canadian Broadcasting League. He stressed the importance of improving our relations with the private stations represented by the Canadian Association of Broadcasters.

It was stated that our Department had copies of the new regulations issued after the above noted hearings. The Executive was pleased to note that the advertising of beer, wine and spirits by radio and TV continued to be prohibited in Canada, except in any province in which product advertising of beverage alcohol, is permitted, as for example, in Quebec. In such a province only the name of the sponsor is permitted; thus the line against beverage alcohol advertising on radio and TV is strongly held.

6) **Long Range Planning:** It was reported that the Executive of the Long Range Planning Committee had been appointed by the Executive of General Council at its meeting early in November. Dr. Mutchmor is a member of this Executive.

7) **The Church and Crime:** The Secretary reported that Dr. Lane had presented this subject to the Annual Meeting of the Board of Christian Education and a resolution concerning it had been adopted by the Executive of General Council in November, as follows:

#### **RESOLUTION RE RAPID SOCIAL CHANGE AND CRIME**

"WHEREAS Canada is in a period of rapid social change as illustrated by Ontario's increase of 50 per cent in population since 1945; and

"WHEREAS families in Canada move at the rate of one out of four every year, thus often disrupting their life; and

"WHEREAS evidences accumulate that crime is on the increase, particularly in the larger urban areas; and

"WHEREAS there is less respect for law enforcement in all sections of our population; and

"WHEREAS a study of rapid social change, the weakening of family life, and the increase of crime is needed in order to determine the basic causes, including the sociological ones, and remedial action to be taken;

"BE IT RESOLVED that this Executive of the General Council:

1) Record its judgment that the present situation of rapid social change and increasing crime requires the attention of the Prime Minister of Ontario and possibly of authorities in other provinces.

2) Believes that a representative Conference of governmental, welfare, educational and religious bodies should be convened to explore this whole situation.

3) Authorize the Boards of Christian Education, and Evangelism and Social Service, to arrange for an interview with the Honourable Leslie Frost, and if deemed wise, with governmental leaders in some other provinces, to the end that a thorough survey, particularly of crime, be made and constructive action to deal with this problem, be initiated."

It was reported, further, that the United Church's views on this subject, would be presented to the Premier of Ontario.

8) **Canadian Temperance Federation, Regina, December 1st and 2nd:** Dr. Lane reported on the selection of our representatives, noting that both the Rev. Robert S. Christie and the Rev. G. B. Mather, were included in this group. Miss Highfield and Mrs. Porritt stated that the W.M.S. and the W.A. had sent representatives to the Regina meeting.

Dr. Lane estimated that our share of travelling expenses would total approximately \$400.00.

*Voted,* That the payment of the expenses of our representatives be approved.

9) **Canadian Conference on Social Work, Halifax, June 7th-12th, 1960:** It was reported that correspondence with Professor R. C. Chalmers, concerning this matter, had begun. Members of the Executive were asked to suggest



names of representatives. Further arrangements were referred to the Department in consultation with Mrs. Porritt, Miss Highfield, Dr. Finlay and Dr. Pottle.

10) **North Conway Foundation Conference, to be held in June, and the Yale School of Alcohol Studies:** The Department was given authority to select a representative(s) to attend one or both of these Conferences re Alcohol Studies.

11) **United Appeals:** The Secretary reported that the initial meeting of interested representatives from the Boards concerned, had been held; also that a representative of the United Appeal (Toronto) had spent an hour with Dr. Mooney and himself.

*Voted,* That a further report on this subject be made to the Annual Meeting.

12) **National Lotteries:** It was reported that the Executive of General Council, at its November meeting, had adopted a resolution on this subject, as follows:

#### **OPPOSITION TO NATIONAL LOTTERY**

"WHEREAS the United Church through its General Council and in other ways has urged its members to refrain from gambling and enjoined its organizations to do likewise; and

"WHEREAS the joint committee of the Senate and House of Commons in its report to Parliament on July 31, 1956, recommended among other things that Canada do not have a national lottery and that Eire and other foreign sweepstake tickets be kept out of our country by the R.C.M.P. and the customs authorities;

"BE IT RESOLVED that this Executive of the General Council:

(1) Reaffirm the General Council call to all United Church members to refrain from gambling.

(2) Express the confident hope that under the leadership of the Prime Minister and Minister of Finance and the heads of the Opposition and the C.C.F. group, that Parliament will not yield to requests for a national lottery.

(3) Urge responsible bodies such as Service Clubs and the Canadian Legion, and some large business enterprises "to shun the very appearance of evil" by refraining from any act that would support the false teaching that something can be had for nothing."

#### **CORRESPONDENCE:**

1) **Letter of Thanks:** A letter of thanks from Mrs. Kendall Bolduc (nee Beverley Bowthorpe), was read expressing appreciation of her wedding gift from the Board.

2) **Capital Punishment:** There were two references, namely: (a) a copy of a resolution on this subject by the Annual Meeting of Alberta Conference; and (b) a report by Dr. Finlay, Chairman of the Board's Committee on Capital Punishment. It was noted that a full report on this subject would be presented to the Annual Meeting.

It was agreed further, in view of the likelihood that capital punishment would be discussed early in the next session of parliament that the following action be taken:

(a) That a copy of the resolution on Capital Punishment of the Seventeenth General Council, Windsor, 1956, be sent to the Prime Minister, with a suitable covering letter; also that this resolution be sent as information to the Members of the House of Commons.

(b) That a copy of the resolution be sent to the Minister of Justice, with a confidential memorandum prepared by the Committee on Capital Punishment and based largely on Mr. Wright's paper.

3) **Pamphlet re Profanity:** A letter requesting that a pamphlet on profanity be prepared, was presented.

*Voted,* That the Department have authority to issue re this matter.

4) **Lord's Day Alliance Request:** Correspondence from Rev. A. S. McGrath, was read and the report prepared by Mr. E. W. Gordon re the L.D.A. was noted.

*Voted,* That this Executive co-operate in the proposed plan to strengthen the work of the Lord's Day Alliance, and further, that this matter be included in the Annual Meeting Agenda.

5) **Inter-Board Committee on Recruiting:** Correspondence on this subject from Dr. Long was read, and it was agreed that our Board co-operate in this important matter and further that Rev. Homer Lane be our representative on this Committee.

6) **"What's the Difference?" in Dutch:** Correspondence requesting permission to publish a translation of "What's the Difference?" for the Dutch people, was presented, it being noted that the request came from an individual.

*Voted,* That the Secretary enquire if a Church body in Holland would be responsible for the translation and publication and report to the Annual Meeting.

1) **Heritage Series No. II:** It was reported that the C.B.C. would present ten half-hour programmes on this series, beginning at 3:30 p.m., E.S.T., on Sunday, January 10, 1960. The United Church films of this series will be "I'll Sing, Not Cry" and "Bombshell in Braemar" (Rural Church).

2) **Progress Report re Some Missions:** It was noted that arrangements for some missions were well in hand, as follows:

(a) The Gowland Mission—

**Vancouver**—Tuesday, April 19th - Sunday, April 24th.

**Winnipeg**—Monday, April 25th - to Thursday, April 28th.

**Toronto**—Friday, April 29th - Wednesday, May 4th.

**Montreal**—Saturday, May 7th - Thursday, May 12th.

**Sydney**—Friday, May 13th - Tuesday, May 17th.

**Newfoundland, Grand Falls Area**—Wednesday, May 18th - Friday, May 20th.

(b) The Donald Soper Mission—

**Toronto**—May 6th - May 7th.

**Ottawa**—May 8th, 9th, 10th.

**(To be arranged)**—May 12th - May 14th.

**Windsor, Ont.**—May 15th - May 17th.

**Saint John, N.B. (Tentative)**—May 19th - May 20th.

(c) Rev. Leighton Ford to be at Renfrew early in 1960.

(d) Rev. Joseph Blinco—correspondence being continued.

(e) Rev. Tom Allen—October 16th-November 10th, 1960—Winnipeg, including a Mission at the University of Manitoba.

3) **Conferences on Evangelism:** The expenses in connection with Conferences and particularly the ones in the Gowland Mission programme were considered.

**Voted,** That the expenses of committee members be paid and that the travel cost of representatives be referred to the Department with a view to establishing a policy for all parts of Canada, concerning this matter.

4) **Expenses of Recent Conferences:** **Voted,** That the following expenditures be approved:

(a) Hamilton Conference, November 1st, 1959—\$168.02

(b) Brandon Conference, November 5th and 6th—approximately \$500.00

(c) Chatham Conference, November 19th—\$91.94

5) **Other Missions:** Successful missions were reported as follows: Brunswick St., Halifax—Rev. George Morrison; Wesley United, London and Dresden—Rev. Gordon Hunter; Trinity United, Windsor—Rev. Roy Burkhart. (The Executive noted with much interest Rev. Charles Lewis' description of the Burkhart Mission, including the favourable response of women attending 11.00 a.m. week-day meetings.)

6) **Week of Prayer, Lenten Booklet, Seasonal Messages:** Sample copies of these publications were circulated, it being noted that the Week of Prayer booklet mailing had been made by the Canadian Council of Churches; that a sample copy of the Lenten Booklet would be mailed early in January and that a supply of the Seasonal Messages had been provided to hospitals and other places interested, with sample copies going to all ministers in a mailing from the Publishing House.

## **TEMPERANCE:**

1) **Local Option Votes in Ontario:** It was noted that local option votes in some larger communities, such as Burlington, Dundas and Leamington, had been victories for the temperance forces.

2) **Saskatchewan Votes:** Encouraging word about recently held votes had been received from the Rev. G. B. Mather, whose able leadership in this part of the temperance field is much appreciated.

3) **Canadian Temperance Act:** The results of the votes in Huron and Perth Counties of Ontario, in which this long established legislation had been repealed, was noted. The Huron Vote was close to the 60-40 percentage, but opposition in Perth was lower.

4) **Quebec Legislation re Liquor Ads:** The Executive learned with gratitude that there had been a slight tightening up in the Quebec regulations re liquor advertising, but beer continued to be a privileged product.

5) **Temperance Commission:** Mr. John L. Grogan, Chairman of this Commission, spoke briefly about its work, expressing the hope that the Commission's report would be completed in time to present it to the 19th General Council, to meet in Edmonton next September.

## **ADJOURNMENT:**

The Meeting adjourned at 12.25 p.m. to resume session at 1.30 p.m.

## **SESSION RESUMED:**

The Executive resumed session at 1.30 p.m. The Chairman presided and Rev. Fred Roberts opened the meeting with prayer.



6) **Christmas-New Year's Programme:** Dr. Lane reported in some detail on the plans for this programme, including the assistance provided by the Berkeley Studio of the Information and Stewardship Department. It was evident from the report that a large percentage of radio and TV stations would carry items of this programme. It was noted also that billboard advertising would be more extensive and include for the first time the cities of Vancouver, Edmonton and Montreal.

## **HOMES AND INSTITUTIONS:**

### **1) Grants: The following grants were voted:**

(a) <b>Ina Grafton Gage Home, Moose Jaw, Sask.,</b> for plumbing repairs .....	\$3,000.00
(b) <b>Osborne Memorial Home: Neepawa, Man.,</b> for the purchase of a lot in Neepawa for a future extension of the Osborne Home .....	1,500.00
(c) <b>Niagara Ina Grafton Gage Home, St. Catharines, Ont.,</b> to keep a large room on the second floor as a living-room ..	2,000.00
(d) <b>Ina Grafton Gage Home, Toronto, Ont.,</b> for current expenses	3,000.00
(e) <b>Agnes Pratt Home, St. John's, Nfld.,</b> to meet part of the current deficit .....	3,000.00
(f) <b>Tantramar Haven, Sackville, N.B.,</b> for current purposes ...	1,500.00
(g) <b>Hillcrest Lodge, Orillia, Ont.,</b> for current purposes .....	800.00
(h) <b>Northdale Manor, New Liskeard, Ont.,</b> for current purposes	800.00
(i) <b>Alcoholic Research and Education Council, Vancouver, B.C.</b> special grant—this vote made without establishing a precedent .....	800.00
(j) <b>Gorge View Society, Victoria, B.C.,</b> for current purposes ...	1,500.00
(k) <b>Lavell Smith Home, Toronto, Ont.,</b> special grant .....	2,000.00

2) **Proposed Grants from the Project Fund for Homes and Institutions:**  
General approval was given to the payment of the following grants subject to further review by the Department:

(a) <b>Fair Haven Homes for Senior Citizens, Burnaby, B.C. ....</b>	\$5,000.00
(b) <b>Oliver Lodge, Saskatoon, Sask. ....</b>	5,000.00
(c) <b>Winnipeg Homes for Senior Citizens .....</b>	25,000.00
(d) <b>Anson House, Peterborough, Ont. ....</b>	5,000.00
(e) <b>Fred Victor Mission, Toronto, Ont. ....</b>	15,000.00
(f) <b>Boys' Town, Toronto, Ont. ....</b>	25,000.00
(g) <b>Gorge View Society, Victoria, B.C. ....</b>	3,000.00
(h) <b>Proposed Home, Kitchener-Waterloo .....</b>	10,000.00
(i) <b>Raworth Memorial, Sackville, N.B. ....</b>	2,500.00
(j) <b>Hillcrest Lodge, Orillia, Ont. ....</b>	2,000.00

3) **Special Arrangement re Senior Citizens' Work, Winnipeg:** Having in mind the share of the time to be given by the Director of Church Extension for Manitoba Conference, the Rev. Fred Douglas, it was *voted*, that the Board of Evangelism and Social Service, contribute to the payment of his salary at the rate of \$50.00 per month, beginning January 1st, 1960.

4) **Special Request, Ina Grafton Gage Home, Toronto:** Dr. Lane presented a resolution from the Board of this Institution, requesting the establishment of a Capital Fund for it.

*Voted*, That a proposed Capital Fund for the Ina Grafton Gage Home, be established under the supervision of the Department of the Treasury.

5) **Proposed Pilot Project, Boys' Town, Toronto:** Correspondence on this subject from Mr. Robert C. Shaw, Associate Regional Director, Boys' Clubs of Canada, was read, it being noted that the United Appeal, Toronto, would support this undertaking.

*Voted*, That the Department study this matter and report to the Annual Meeting.

6) **Easement, Gorge View Society Property, Victoria, B.C.:** *Voted*, That a request that an easement to enable the B.C. Electric Company to erect its towers, be approved for endorsement by the Sub-Executive of the General Council.

7) **Special Work at the Lakehead:** The Secretary reported on his recent visit to Fort William and Port Arthur, where he met with some interested United Church ministers and Executives of the Children's Aid Societies of the two cities and some other interested social workers. There was urgent need in these cities, as well as in other parts of North Western Ontario, for the services of an experienced and trained Church Social Worker, to aid unmarried mothers, and girls and young women who were becoming delinquent.

8) **Residents of Homes for Senior Citizens and their registration re Hospitalization Plan:** *Voted*, That all residents of Homes and Institutions for Senior Citizens, who are not now enrolled in the Dominion-Provincial Hospitalization Plan, be required to enroll at the earliest possible date.



9) **Resolution re Cote St. Luc, Montreal, Que., Property:** *Voted*, That the following resolution be approved and a copy of it sent to the Secretary of the Town Council of the city of Cote St. Luc (Montreal), Que:

"Moved by the Rev. Dr. J. A. Pue-Gilchrist (Smiths Falls, Ont.), seconded by Rev. Dr. J. R. Mutchmor (Toronto), and agreed, that the Mayor and Members of the Council of Cote St. Luc, Montreal, Que., be informed that this Board, acting on behalf of The United Church of Canada, will undertake to operate a Home or Homes for Senior Citizens on property on Kildare Avenue, Cote St. Luc, to be acquired for this purpose, and further that this operation will be continued as part of the established programme of the United Church's care of elderly people".

*Voted*, That this Executive approve of the setting up of a Trust Account, to be called the Kildare Road Fund of \$30,100.00

10) **Site No. II, Fair Haven Homes for Senior Citizens, Burnaby, B.C.:** Correspondence on this matter was considered, it being noted "That the Easterly 333 feet of consolidated blocks 9 and 10 of N.E.  $\frac{1}{4}$  D.L. 336, bounded by 48th and 49th Avenues and Elliott and Vivian Streets" was available as a suitable suite No. 2, in Vancouver, B.C., for the sum of \$36,700, payable over a period of three years at 6 per cent interest.

*Voted*, That the Sub-Executive of General Council be asked to approve this purchase.

### **OFFICE EQUIPMENT**

1) *Voted*, That \$187.88 be paid as half of the cost of dictating equipment for the Saskatoon office, this equipment to be shared with the Home Mission Superintendent in Saskatoon.

2) *Voted*, That the cost of purchasing two electric I.B.M. typewriters, less the turn-in value of an older typewriter, for the Toronto Office, totalling approximately \$950.00 be approved.

### **ANNUAL MEETING, February 23-26th inclusive, 1960:**

The Secretary reported that it was unlikely that the Moderator, who will leave early in the New Year for Africa, will be home in time for the Annual Meeting, but he will prepare a written message.

In addition to the Chairman's Address at the Annual Dinner, addresses will be given as follows:

1) **Annual Dinner, Tuesday, February 23rd, Casa Loma, Toronto:** Dr. F. Cyril James, Principal and Vice-Chancellor, McGill University, Montreal.

2) **International Affairs Night Dinner, Thursday, February 25th, Deer Park United Church, Toronto:** Honourable Howard Green, Secretary of State for External Affairs, Ottawa.

3) **Rev. William Genné**, Executive Director, Department of Family Life, National Council of Churches, New York, who will be in Toronto by arrangement of the Board of Christian Education, will address the Annual Meeting at a mutually convenient time.

4) **Rev. Dr. Jitsuo Morikawa**, Secretary of the Department of Evangelism of the American Baptist Church, New York, will speak on Evangelism on Wednesday, February 24th.

There was further discussion re items for the Agenda of the Annual Meeting.

### **The Chairmen of the Sessional Committees were appointed as follows:**

Administration—Mr. Reginald Gardiner  
Evangelism—Rev. J. Allison Fraser  
Moral Issues—Rev. Gordon Toombs  
Social Problems—Rev. Charles Lewis

*Voted*, That the Rev. Kenneth Moyer be requested to conduct the Wednesday Prayer Service.

### **BRIEF RE HOUSING:**

It was reported that the Executive of General Council authorized our Department to prepare and present a Brief on Housing to the Special Committee of Canadian Architects at this Committee's hearings in Ottawa next February.

### **THE CHURCH AND INTERNATIONAL AFFAIRS:**

1) **The Churchmen's Ottawa Seminar, February 4th-5th, 1960:** *Voted*, That approval be given to sending thirty United Church representatives, to attend the Ottawa Seminar.

1) **The Churchmen's Washington Seminar, February 16th-19th, 1960:** *Voted*, That approval be given to sending six representatives to be chosen by the Committee on the Church and International Affairs to the Washington Seminar.

3) **Membership of the Committee:** *Voted*, That the membership of the Committee on the Church and International Affairs, be increased by the appointment of the following persons: Rev. A. Marshall Laverty, Kingston,

Ont.; Rev. Peter Gordon White, Toronto, Ont.; Rev. James Finlay, Toronto, Ont.; Rev. Gordon Smyth, Toronto, Ont.; Professor George Story, St. John's, Newfoundland (Regional Committee Chairman); Rev. W. H. H. Norman, Toronto, Ont.

It was further agreed that the Rev. Garth Legge, a former member of this Board and now a missionary in Northern Rhodesia, be made a corresponding member of the Committee on the Church and International Affairs.

#### **OTHER BUSINESS:**

Dr. Lane presented a statement of expenses received from the Rev. W. W. Sherwin, Guelph, Ontario, amounting to \$19.80, for telephone and travel, re gael visitation.

*Voted*, That this amount be paid.

#### **ADJOURNMENT:**

The meeting adjourned at 3.45 p.m. Rev. Dr. J. A. Pue-Gilchrist pronounced the benediction.

Tea was served to the members of the Executive and a presentation made to Miss Felicite Kirby, a member of the Office Staff, who left the Department on December 3rd.

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The Executive of the Board of Evangelism and Social Service, met at 2.00 p.m. in Committee Room 712, United Church House, 85 St. Clair Avenue East, Toronto, on Monday, February 22nd, 1960. The Chairman, Rev. Dr. George Birtch, presided, and opened the meeting with prayer.

**Present:** Rev. George Birtch, Rev. J. R. Mutchmor, Rev. W. G. Berry, Rev. Homer R. Lane, Rev. Robert S. Christie, Rev. G. B. Mather, Mr. Reginald Gardiner, Miss Esther Highfield, Rev. J. A. Pue-Gilchrist.

**Regrets:** Mrs. A. McK. Porritt, Mr. John L. Grogan, Rev. John Patterson, Rev. Norman Hillyer, Rev. C. L. Lewis.

**Corresponding Members:** *Voted*, That the following members of the Board and three Conference Conveners who are not members of the Executive, but present for its meeting on invitation, be made Corresponding Members, namely: Rev. J. C. Gardiner, Rev. Gordon Toombs, Mr. Sam Brown, Jr., Rev. James Finlay, Rev. Fred Roberts, Dr. Herbert L. Pottle, and Rev. Harold Burgess.

**Letter of Thanks:** A letter received from Mrs. Paul Tennyson (nee Felicite Kirby), thanking the Board for the gift of a three piece set of luggage on the occasion of her leaving the employ of the Board, was read.

**Agenda and Hours of Session:** *Voted*, That the Agenda, pages one to four, outlining hours of sessions and subjects to be considered for the Annual Meeting, be approved.

**Deadline Re New Business:** *Voted*, That no new business be presented after noon on the second last day of the Annual Meeting and that in regard to any correspondence or resolution(s) received during the Board sessions, that such items be considered only by unanimous consent.

**Publicity:** *Voted*, That publicity arrangements, as made by the Secretary and Associate Secretaries in the Toronto office, with the approval of the Chairman, be approved.

**Board Dinners:** A brief report about arrangements for the Annual Dinner of the Board and the International Affairs' night Dinner, was presented, it being noted that about 200 would be present at the former and 150 at the latter dinner.

**Resolutions of Appreciation:** *Voted*, That resolutions of appreciation of the work of the Rev. Dr. Lorne Pierce, Rev. Dr. H. E. D. Ashford and Mr. Frank Chamberlain, be included in the minutes of the Annual Meeting of the Board.

**References from General Council:** There was a general discussion of three of the General Council references, namely, (a) Church Membership Courses; (b) Care of the Chronically Ill; and (c) Institutional Chaplaincies and other functional ministries.

It was noted that the Church Membership Courses favoured by the 18th General Council, could not be prepared properly until the interim report on Church Membership, being prepared by the Church's Standing Committee on the Christian Faith, was submitted to and approved by the 19th General Council. There was general agreement that there was an urgent need for the two courses favoured by the 18th General Council.

There was discussion about the need for better care of the chronically ill and particularly those in our Homes for Senior Citizens who were in this category. Note was taken about the possible support for such work in some of the provinces. The record of provincial support varied from one province to another and in some provinces, no such support was available. The distinction between infirmary care and hospital care, was noted. It was generally agreed that the Departments of Home Missions and E. and S.S., should continue their study of this subject, upon which further comment would be made during the sessions of our Board.



Dr. Lane reported on institutional chaplaincies and other functional ministries. He was asked to prepare a memorandum on this subject for the further consideration by this Board's Executive, with a view to having this material presented to the Executive of the Long Range Planning Committee.

**Transfer of Church Members:** It was reported that due to Dr. Berry's illness, work on this task had not been begun. It was expected that a good start at it would be made by mid-summer with a view to a definite programme early in September.

**Homes and Institutions:** The Executive was informed that the amount to be made available for the Guaranteed Projects section of the 1960 United Church budget, might not exceed \$130,000, of which probably not more than \$12,000 would be available for this Board.

The Executive was informed about three of the grants listed on page 30 of the Agenda and Workbook, namely, grants to the Fred Victor Mission Fund, Toronto; the projected Kitchener-Waterloo Home for Senior Citizens and the projected Home for Senior Citizens in Winnipeg.

**Ina Grafton Gage Building Company, Moose Jaw Sask.:** A letter from Mr. LeRoy Johnson, Barrister, Moose Jaw, Sask., requesting approval for the dissolution of the Ina Grafton Gage Building Company, was read.

*Voted,* That this request be approved.

**References:** *Voted,* That the subject of Radio-TV and Evangelism, and the more effective use of the Easter-Pentecost period, be referred to the Sessional Committee on Evangelism for consideration and report.

**Elliot Lake, Ont.:** A communication from the Rev. A. P. S. Addison, Elliot Lake, Ont., was read. The plight of this recently established uranium mining centre, with a population of almost 45,000 people, was considered.

*Voted,* That this subject be referred to the Sessional Committee on Social Problems for further consideration and report.

**Commission on Temperance:** *Voted,* That the resignation of Mr. Harry Seed, as a member of the Commission on Temperance, be accepted with regret.

**Commission Re the Board of Women:** Copies of the Preliminary Report of this Commission, were distributed to members of the Executive for information. It was noted that at the beginning of the Thursday afternoon session of the Board, this subject would be presented by Miss Esther Highfield.

**Church Welfare Worker for the Lakehead:** *Voted,* That this request be referred to the Sessional Committee on Administration for consideration and report.

**Two Resolutions:** Copies of resolutions on "Portable Pensions" and "Gainfully Employed Women, including Mothers", were distributed for study, with a view to consideration of them by the Board at its afternoon session on Tuesday.

**Public Statements by Church Officers:** Copies of an excerpt from the minutes of the Executive of General Council meeting on February 2nd and 3rd, 1960, containing the report presented to that body re Public Statements by Church Officers, was distributed to members of the Executive for information.

**Lutterworth Press, London, England:** It was stated that the Lutterworth Press, London, England, requested permission to publish the booklet, "Life and Death" on the same terms as it was granted re the publication of the booklet, "What's the Difference?"

*Voted,* That approval be given to this request, provided the Department of Christian Education concurs.

**Special Grant Re Temperance in Nova Scotia:** A letter from the Rev. R. C. Chalmers, requesting a grant of \$300.00 to assist with the printing and distribution of a pamphlet entitled, "Liquor and You", was read.

*Voted,* That this grant be provided.

**Message to the Moderator:** *Voted,* That the Chairman prepare a message of good wishes from the Board to the Moderator, to be sent to him in time for his return home from Africa and Europe about March 7th.

**Adjournment:** The meeting adjourned at 4.25 p.m. The Chairman pronounced the benediction.

George Birtch,  
Chairman.

J. R. Mutchmor,  
Secretary.

# Catalogue of Literature

"Witness to the Light", Thirty-fifth Annual Report, Board of Evangelism and Social Service. (Fifty cents per copy)

The work of The Board of Evangelism and Social Service—Folder—(Free)

## EVANGELISM

Statement of Faith (Twenty-seventh large printing) .....General Council, 1940  
(Five cents per copy)

Highways of the Heart—A Devotional Book based on The Statement of Faith  
(Sixteenth large Printing)  
(Fifty cents per copy)

This Is Our Faith—An exposition of The Statement of Faith of The United Church of Canada (Twelfth Printing) .....John Dow  
(\$1.50 per copy)

Catechism, The United Church of Canada (595,000 copies printed to date)  
(Five cents per copy)

A Companion to the Catechism .....Arthur W. Lohead  
(Fifty cents per copy)

Now You Have Accepted Christ  
(Two cents per copy)

The Holy Habits of the Spiritual Life .....G. Ernest Thomas  
(Twenty cents per copy; 6 for \$1.00)

The Christian Gospel and Its Witness .....J. R. Mutchmor  
(Twenty-five cents per copy)

The Good News of God and The Conversion of the Soul ....James S. Thomson  
(Five cents per copy)

A New Heaven and A New Earth and The Christian Interpretation of History  
Angus J. MacQueen  
(Five cents per copy)

Militant and Triumphant .....William Gowland  
(Twenty-five cents per copy)

The Church Faces the Challenge. .Church of Scotland Commission on Communism  
(Seventy-five cents per copy)

Planning for Missions to the Nation.....W. G. Berry  
(Ten cents per copy)

This Incredible Thing—Evangelism (Saddlebag Series).....W. G. Berry  
(\$1.00 per copy)

Evangelism in the Local Congregation.....W. G. Berry  
(Ten cents per copy)

Steps to Christian Commitment.....Chas. Templeton  
(Three cents per copy)

Steps to Christian Maturity.....Chas. Templeton  
(Three cents per copy)

Five Folders on the Christian Life  
(One cent per copy)

1. Witnessing
2. Prayer
3. Bible Reading
4. Church Attendance
5. Family Religion

## VISITATION EVANGELISM

Visitation Evangelism Manual.  
(Ten Cents per copy)



Decision and Rededication Cards.

(Fifty cents per hundred)

Prospect and Assignment Cards.

(Fifty cents per hundred)

A Handbook of Evangelism for Laymen.....Dawson C. Bryan  
(Fifty cents per copy)

They Went Forth "Two by Two"—Turn-Over Chart for Visitation—118 poster-size pages—Professionally prepared—Printed in two colours. This Chart covers four training sessions.

(\$12.00 each)

Six Folders to be used with the Turn-Over Chart in Visitation Evangelism

(Three cents each)

1. Follow the Nine Steps to Effective Visiting
2. Laymen Visit for Christ and His Church
3. How Can I Handle Unusual Situations?
4. Don't Stop Visiting
5. How To Win a Family to Christ
6. What Shall I Do Now?

They Went Forth "Two by Two" — A Reproduction in booklet form of the Visitation Evangelism Chart in colour.

(Thirty-five cents per copy)

They Went Forth "Two by Two" — A Reproduction on film of the Visitation Evangelism Chart.

(Rental Only — \$1.00 per showing)

The Fishermen's Club. How it is formed, duties, programmes, etc.

(Ten cents per copy; 6 for 50c.)

### **FRIENDSHIP EVANGELISM**

Evangelism Through Friendship

(Five cents per copy)

Preparing for Evangelistic Visiting

(Five cents per copy)

So You're Going Friendship Calling

(One cent per copy)

How To Be a Friendship Sponsor

(One cent per copy)

Women and Evangelism (Manual for Women's Groups)

(Five cents per copy)

### **LENTEN SERIES BOOKLETS**

God and His People, The Renewal of the Church — The Lenten Booklet for 1960  
(45,000) .....A. Leonard Griffith

(Twenty-five cents per copy; 5 for \$1.00)

You and the Devil — The Lenten Booklet for 1959.....R. H. N. Davidson  
(40,000)

(Twenty-five cents per copy; 5 for \$1.00)

God and You — The Lenten Booklet for 1958.....Edward Cragg  
(40,000)

(Twenty-five cents per copy; 5 for \$1.00)

Christ and You — The Lenten Booklet for 1957.....W. Fraser Munro  
(42,500)

(Twenty cents per copy; 6 for \$1.00)

The Bible and You — The Lenten Booklet for 1956.....Walter G. Jones  
(42,000)

(Twenty cents per copy; 6 for \$1.00)

Our Living Faith. An Interpretation of the Faith of The United Church of Canada  
(69,000).....R. C. Chalmers

(Twenty-five cents per copy; 5 for \$1.00)

The Means of Grace, a devotional booklet for Study Groups, Bible classes, devotional reading and Church Membership Classes.....A. G. Reynolds (57,000)

(Fifteen cents per copy; 8 for \$1.00)

Living Witness to the Living Faith. This booklet relates the eternal to the contemporary; The New Testament to the newspaper. (20,000)

(Ten cents per copy)

### **OTHER MATERIALS**

The Church's Claim on You.....M. C. Macdonald (Three cents per copy)

World-Wide Communion Sunday supplies, October, 1960.....(Samples later)

Songs of the Gospel—Words and Music, 182 hymns.

(Seventy-five cents per copy; twelve or more 10% discount)

Songs of the Gospel—Words only edition.

(Twenty-five cents per copy; fifty or more, twenty-two cents per copy)

Gospel Hymn Sheets—Selections from Songs of the Gospel: No. 1 Sheet has more standard Church hymns; No. 2 Sheet recommended for Missions.

(\$1.35 per 100)

### **THE ELDERSHIP**

Schools for Elders.....W. G. Berry (Ten cents per copy)

The Eldership in the Local Congregation.....S. T. Martin (Five cents each; 25 copies for \$1.00)

The Eldership: History and Practice.....J. H. Riddell (Fifty cents per copy)

Let's Look at Elders—What is an Elder? What are his Duties?...L. H. Cragg (Twenty-five cents per copy)

### **BIBLE STUDY AND DEVOTIONAL MATERIAL**

The Bible and You.....Walter G. Jones (Twenty cents per copy; 6 for \$1.00)

Onward With Christ (Daily Reading for new converts)...H. Bramwell Howard (Ten cents per copy)

Prayer Manual for Mission.....W. G. Berry (Ten cents per copy)

The Fellowship of Prayer, for the Lenten Season (Ten cents per copy; 25 or more, 6 cents per copy)

### **CHURCH MEMBERSHIP CLASSES**

Preparing for Church Membership.....David I. Forsyth (Leader's Book, 35c. each)

The Christian Life.....David I. Forsyth (Student's Book, twenty cents each; \$2.25 per dozen)

God Be In My Life—Meditations on Church Membership.....David I. Forsyth (Twenty cents per copy; \$2.25 per dozen)

Church Membership for Boys and Girls.....C. W. Gilkey (Ten cents per copy)

Why Join the Church?.....Charles E. Jefferson (Fifty cents per 100 copies)

Christian Teaching for Youth.....J. Russell Harris (30 cents each, \$3.00 per dozen)

I Join the Church, Chats for Adults on Church Membership.....Homer R. Lane (65,000 printed) (Twenty-five cents per copy; 5 for \$1.00)



The Living Way to God.....John Mutch  
(Ten cents per copy)

### **PASTORAL WORK**

The Healing of His Seamless Dress — Meditations for the Sick — (Twelfth large Edition).....David A. MacLennan  
(Fifteen cents per copy)

For Those Who Mourn.....Episcopal Church, U.S.A.  
(Ten cents per copy)

A Way of Prayer.....George A. Butterick  
(Ten cents per copy)

Faith and Hope Series — There are eight titles in this series of comfort pamphlets:

1. Death is not an intruder
2. You are not alone
3. At the time of sudden death
4. Disabled but undefeated
5. Faith through suffering
6. Facing an operation
7. Rise up and walk — Polio victim
8. "The best is yet to be"—growing old

(Sold in packets of 40, 5 each of the 8 titles, \$1.00)

When Sickness Comes.....E. Melville Aitken  
(Two cents per copy; 100 for \$1.50)

Prayers New and Old.....Forward Movement Publications  
(Fifteen cents per copy)

The Church and the Functional Ministry — General Council Report  
(Five cents per copy)

What Baptism Should Mean to Parents.....Hugh A. McLeod  
(Five cents per copy)

The Hospital Visitor. A confidential chat about hospital visitation by a competent visitor.  
(One cent per copy)

### **THE CHRISTIAN FAMILY**

Harmony in Marriage.....Leland Foster Wood  
(\$1.25 per copy)

Fourth Finger, Left Hand — A Guide for the Marriage Ceremony and Reception  
W. C. Lockhart  
(Fifty cents per copy)

Why Divorce?.....F. W. L. Brailey  
(Ten cents per copy)

If I Marry a Roman Catholic.....National Council of Churches, N.Y.  
(Five cents per copy)

Premarital Counseling, A Manual for Ministers.....Granger Westberg  
(Fifty cents per copy)

### **PAMPHLETS FROM THE COMMITTEE ON CHRISTIAN FAITH**

What's the Difference? — Protestant and Roman Catholic Beliefs Compared  
(190,000 copies).....A. G. Reynolds  
(Twenty cents per copy; 6 for \$1.00)

The Doctrine and Practice of Infant Baptism — Adopted by the Sixteenth General Council of The United Church of Canada, September 1954.  
(Ten cents per copy)

The Meaning of Baptism.....Richard Davidson  
(Twenty-five cents per copy)

Christian Burial.....The 17th General Council, Windsor, Ont., 1956  
(Five cents per copy)

Life and Death, A Study of the Christian Hope.....Edited by A. G. Reynolds  
(Paper-back Edition — 50c. per copy; 3 for \$1.00  
Cloth-bound Edition — \$1.00 per copy)

## THE CHURCH AND INTERNATIONAL AFFAIRS

Report of the Committee on International Affairs, 1958 — Adopted by the  
Eighteenth General Council of The United Church of Canada, September  
1958.

(Fifteen cents per copy; 8 for \$1.00)

Evanston Speaks — Second Assembly, World Council of Churches.

(Twenty-five cents per copy)

## PROTESTANTISM

What Protestants Believe and Why.....John Y. MacKinnon  
(Fifty cents per copy)

Why Are We Protestants?.....W. Harold Young  
(Ten cents each; \$1.00 per dozen; \$6.00 per 100)

If I Marry a Roman Catholic.....National Council of Churches, N.Y.  
(Five cents per copy)

Why Protestants Go to Church (Reprint The Presbyterian Tribune, March, 1947)  
(Three cents per copy)

A Protestant Primer.....Clarence Seidenspinner  
(Thirty-five cents per copy)

When You Come Over, a primer for new Protestants.....John W. Brush  
(Twenty-five cents per copy)

The Mass or The Lord's Supper?.....R. C. Chalmers  
(Three cents per copy; 4 for ten cents; 100 for \$2.00)

Mariolatry.....R. C. Chalmers  
(Five cents per copy; 6 for twenty-five cents; 100 for \$4.00)

Whats the Difference? — Protestant and Roman Catholic Beliefs Compared.  
A. G. Reynolds  
(Twenty cents per copy; 6 for \$1.00)

What's the Difference? — Protestant and Roman Catholic Beliefs Compared.  
—In French .....A. G. Reynolds  
(Fifteen cents per copy; 8 for \$1.00)

The Protestant Spirit.....R. C. Chalmers  
(\$1.50 per copy)

Some Distortions of the Christian Faith — Deals with Jehovah's Witnesses,  
Seventh Day Adventism, Mormonism, Christian Science....E. K. Ditterich  
(Twenty-five cents per copy)

## MORAL ISSUES

### Temperance:

You Don't Have to Drink (Reprint from *The Canadian Boy*)....Glenn Everett  
(Two cents per copy)

To Drink or Not to Drink.....Norman Rawson  
(Five cents per copy)

Why We Gave Up Social Drinking.....Helen and J. G. Macdonald  
(Two cents per copy)

You Are Involved.....John A. Linton  
(Two cents per copy)

The Choice Is Yours.....Haven Emerson  
(One cent per copy)

Six Reasons for Voluntary Abstinence.....Ernest T. Campbell  
(Two cents per copy)

The Bible Says.....Homer R. Lane  
(Two cents per copy)

- Stones from the Brook.....J. R. Mutchmor  
(Two cents per copy)
- Is Moderate Drinking Christian?.....E. Melville Aitken  
(Five cents per copy)
- Common Factors in Temperance Thinking.....E. M. Howse  
(Five cents per copy)
- Declaration of Purpose Cards  
(One cent per copy)

**Gambling:**

- Gambling in Canada.....F. W. L. Brailey  
(15c. each; 8 for \$1.00)
- Message on Gambling.....Thomas E. Dewey  
(Three cents per copy; fifty copies for \$1.00)
- The Sin of Gambling.....Jas. W. Clarke  
(One cent per copy)

**The Lord's Day:**

- Why Sunday? Excerpts from the Report of the Commission on the Lord's Day,  
General Council, 1948.  
(Twenty-five cents per copy; 5 for \$1.00)
- The Keystone Commandment (Issued by the National Council of Churches)  
R. W. Sockman  
(Three cents per copy)
- The Christian Sunday.....Bertram R. Wyllie  
(Ten cents per copy)

**HUMAN RELATIONS AND ECONOMIC AFFAIRS**

- Religious and Civil Liberties.....General Council, 1954  
(Five Cents per copy)
- Economic and Social Research.....General Council, 1938  
(\$2.00 per hundred)
- Industrial Organization and Collective Bargaining.....General Council, 1940  
(Five cents per copy)
- Christian Citizenship Guide including book list  
(Seventy-five cents per copy)
- Christianity and Community Life.....W. G. Berry  
(Ten cents per copy)
- Christianity and Democracy.....Thomas Saunders  
(Ten cents per copy)
- Christianity and Politics.....G. B. Mather  
(Ten cents per copy)
- Ethics in a Business Society.....Marquis W. Childs and Douglass Cater  
(Fifty cents per copy)
- The Modern Samaritan.....Clair M. Cook  
(Thirty-five cents per copy)
- The Kingdom Beyond Caste.....Liston Pope  
(\$1.25 per copy)

**Rural Life:**

- New Prospects for the Rural Church.....Joint Committee on the Rural Church  
(Free)
- The Farmer in the National Life.....General Council, 1942  
(Ten cents per copy)
- The Changing Prairies.....Homer R. Lane  
(Free)



## FILMS AND FILMSTRIPS

(Recently acquired.)

### Evangelism:

John Wesley—77 mins. on 2 reels; Colour; S.C. \$35.00 plus transportation both ways.

### Temperance:

Far From Alone—Excellent Temperance film for young people—Radio and Film Commission, Methodist Church; Time—29 mins.; S.C. Black and White—\$8.00; Colour—\$12.00.

To Your Health—10 mins. Colour; S.C. \$2.00 and express both ways.

Why Do People Drink?—Why Do People Abstain?—18 mins.; Colour. S.C. \$1.00 plus return postage—Filmstrip.

How Free Are You? (Drinking, Gambling, Drug Addiction, etc.) 18 mins. S.C. \$1.00 plus return postage—Filmstrip.

### Rural Life:

The Harvest—half-hour B. & W.; S.C. \$2.00 and express both ways.

NOTE: *For information regarding other available films and filmstrips on Moral Issues, Human Relations and Economic problems, and Evangelism, a mimeographed catalogue is obtainable free on request from this office. See also the catalogue of visual aids obtainable from the Board of Information and Stewardship.*

Order Films and Filmstrips from the Audio-Visual Centre  
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Toronto 7, Ontario

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